The Christian Century

Published Weekly

A Crisis in American Policy

An Editorial

Protestantism In the Philippines

By E. K. Higdon

When Is a Free Church Free?

An Editorial

Bringing Oxford Home

By Albert W. Palmer

Under Fire in Nanking

By Frances J. Nickels

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In This Issue

FRANCES J. NICKELS

long conspicuous in the work of the Baptist Church, has been in China since April. She has been visiting university and church centers and was at the Presbyterian mission in Nanking when the experiences occurred which give the title to her article.

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WILLIAM H. MELISH

is the rector of Christ Episcopal Church in Cincinnati. He will continue his story of the Episcopal General Convention, now meeting in Cincinnati, in the next issue.

The CHRISTIAN CENTURY

October 20, 1937

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Calendar of Coming Events

Oct. 16-22. Universalist General Convention, Chicago.
Oct. 17-20. School in Christian Living, Des Moines, Ia.
Oct. 18-21. Preaching Mission, First Baptist Church, Indianapolis, Ind.
Oct. 19-21. Congregational-Christian Methodist Regional and Board of Home Missions Meeting, Ft. Wayne, Ind.
Oct. 19-21. Illinois Baptist State Convention, Bloomington.
Oct. 19-21. United Lutheran Women's Missionary Society Convention, First Evangelical Lutheran Church, Indianapolis, Ind.
Oct. 20. West Texas Annual Conference, Methodist Episcopal Church, South, San Antonio.
Oct. 20. North Texas Annual Conference, Methodist Episcopal Church, South, Dallas.
Oct. 20-21. Pennsylvania Baptist State Convention, Williamsport.
Oct. 20-24. School in Christian Living, Billings, Mont.
Oct. 21. Western North Carolina Annual Conference, Methodist Episcopal Church, South, Asheville.
Oct. 21. Federal Council of Churches, Committee on Worship, New York.
Oct. 21-24. National Preaching Mission, Portland, Me.
Oct. 22-24. State Young People's Conference, Indiana Council of Religious Education, Tipton, Ind.
Oct. 23-25. Sixth Annual New England Congregational Regional and 128th Annual American Board joint meeting, South Church, Concord, Mass.
Oct. 24. Chicago Sunday Evening Club; Dr. Frank S. Niles, First Presbyterian Church, Princeton, N. J., speaker.
Oct. 24. Ford Hall Forum, Boston; Klaus Mann, speaker.
Oct. 24-27. School in Christian Living, Boise, Idaho.
Oct. 24-27. National Preaching Mission, Albany, N. Y.
Oct. 24-28. American Unitarian Association General Conference, Niagara Falls, N. Y.
Oct. 25-27. Interdenominational Ministers' Convocation, Milwaukee, Wis.; Dr. Dykstra, Dr. Fisher, Dr. Cady, Dr. Horton, speakers.
Oct. 26-28. Council of Cities, First Methodist Episcopal Church and North Shore Hotel, Evanston, Ill.
Oct. 26-31. International Convention, Disciples of Christ, Auditorium, Columbus, O.
Oct. 27. New Mexico Annual Conference, Methodist Episcopal Church, South, Albuquerque.
Oct. 27. Pacific Annual Conference, Methodist Episcopal Church, South, San Francisco.
Oct. 27-29. Michigan Council of Churches and Christian Education Convention, Battle Creek, Mich.
Nov. 2-4. New York Area Retreat, Methodist Episcopal, West Point, N. Y.
Nov. 3-5. North Carolina Disciples Convention, Goldsboro.
Nov. 5-7. Wisconsin Youth Conference, Beaver Dam, Wis.
Nov. 7-10. School in Christian Living, Seattle, Wash.
Nov. 7-11. Twenty-third Annual Meeting of World Alliance for International Friendship through Churches, in cooperation with Church Peace Union and Massachusetts Council of Churches, Boston, Mass.
Nov. 9-11. Florida Disciples Convention, Orlando.
Nov. 16-18. Georgia Disciples Convention, Fitzgerald.
Nov. 16-18. Mississippi Disciples Convention, West Point.
Nov. 17. Louisiana Annual Conference, Methodist Episcopal Church, South, Bogalusa.
Nov. 29, 30. Annual Meeting, Wisconsin Council of Churches, Y.M.C.A., Madison, Wis.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
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Undenominational

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EDITORIAL

HAVING issued a proclamation Tuesday afternoon summoning Congress to meet in special session on November 15, the President followed the issuance of that call by a radio address the same evening for the general purpose of suggesting topics he wishes Congress to consider and with the specific intention of giving assurance that there is no reason for business to be jittery at the prospect of a special session. Yet it may be doubted whether that portion of the business world which resents governmental action concerning wages and working conditions, and which wishes the laws of competition and of supply and demand to operate without hindrance except as the larger units of business can manipulate them to their own advantage, will find the speech a sedative for jumpy nerves. The President again made clear, at least by implication, his theory of government, which is that the government should do whatever needs to be done to promote the general prosperity, whether or not such action falls within the scope of the traditional (sometimes called constitutional) functions of the federal government. He made one sidelong reference to the Supreme Court: "the people were checked" in their efforts to secure such legislation concerning wages and hours as would have brought about a more equitable distribution of the degree of prosperity that has returned. He had a word for business, as distinguished from "big business": since monopoly, not government, is the chief obstacle to business, business should support the fight he intends to continue to wage against monopoly in the interest of business. He gave a piece of sound advice to all business: raise wages, especially in the lower brackets, and increase the income available for buying commodities.

The President Defends His Policies

Methodist Unification Comes Nearer

WHATEVER doubt may once have been felt as to the eventual adoption of the pending plan for the unification of three of the more important branches of American Methodism is rapidly disappearing as, one after another, the annual conferences of the Southern Methodist Church give overwhelmingly affirmative votes. The Methodist Episcopal and the Methodist Protestant churches have already endorsed the proposal with adequate majorities, and now it is clear that the Methodist Episcopal Church, South, will also not only approve but approve enthusiastically. Acceptance of the unification plan by the southern church will require (as it did for the northern church) a two-thirds vote of the General Conference and a three-fourths majority of all the members of the annual conferences of the church. Ordinarily, voting by the annual conferences upon such constitutional changes takes place only after the General Conference has taken action. A sign of the eager welcome the unification plan has received in the south is the fact that the annual conferences are not waiting until after the General Conference meets next May but are acting on the proposal at their 1937 sessions. So far every conference which has met has approved the union by a large majority, and there is reason to expect that the vote by conferences will be unanimous. This is more than even the most optimistic supporter of the proposal had hoped for.

Centennial of College Education for Women

THIS year, and this season of the year, marks the end of the first hundred years of higher education for women. The celebration of that event, which has very properly attracted wide attention, centers naturally in Mount Holyoke, the first college for women, and Oberlin, the first coeducational institution of collegiate rank. The thing seems so inevitable to us now that it is not easy to realize the degree of initiative and courage that it required then. The establishment of these institutions did not mean immediate educational equality. Mount Holyoke was at first only an academy, and Oberlin segregated the ladies in special courses adapted to the supposed limitations of their interests and abilities. Elmira College, founded in 1855, claims to be the first college to give degrees to women for courses equivalent to those of the men's colleges. Collegiate education for women began as a simple matter of sense and jus-

tice and without entanglement with propaganda for any special cause. But in the decades of the forties and fifties, the whole movement for the emancipation of women became complicated by its association with various mildly fanatical enterprises—freakish types of dress reform, the Lucy Stone movement for the keeping of their maiden names by married women, heterodox theories of the family. Only its essential merit saved it from being swamped by these. The interest of women in temperance and in the anti-slavery cause furnished the impulse to many to demand education and the right to speak in public. The growth of the foreign missionary movement was a factor of some importance. These and other enterprises looking to the common good and to unselfish service furnished justification for the education of women long before it was generally agreed that, since they were human, they had a right to enter into the cultural heritage of the race.

Court Refuses to Act On Black's Case

MR. JUSTICE Black is secure in his judicial seat for the present. Our private guess is that he is also secure in it for the future. In its action upon the motion of Mr. Levitt challenging the right of the justice to his position on constitutional grounds, because he had been a member of the Senate when the emoluments of the judges were increased, the court decided that "the motion papers disclose no interest upon the part of the petitioner other than that of a citizen and a member of the bar of this court. That is insufficient." The principle is that a mere citizen cannot legally challenge an executive or legislative act unless he can show that it does some special injury to him. If it injures all the people but injures them equally, none of them can invoke the judicial power to do anything about it. Legal experts say that the same principle will apply if an attempt is made by Mr. Levitt, or by any other individual, to institute *quo warranto* proceedings. It has been held—for example, in a 1913 case involving the appointment of an ineligible person as commissioner of the District of Columbia—that a merely general public interest, such as any citizen might have, gives an individual no standing in court to entitle him to institute a judicial inquiry as to whether a person who has been appointed to an office is legally or constitutionally qualified to hold it. Only the attorney general or the district attorney can do that. This was the decision of a divided Supreme Court, reversing the action of a lower court; but it was the decision, and it stands. It would seem to imply that Mr. Justice Black is safe until and unless the attorney general institutes such an action. One can think of more probable events than the President's attorney general bringing *quo warranto* proceedings against the President's appointee to the Supreme Court, whatever the merits of the case.

Graham Taylor, Chicago's First Citizen

WITH Jane Addams gone, and Lorado Taft gone, there will be few to question the claim, which we are willing to assert, that Graham Taylor is preeminently the first citizen of Chicago. At 85 years of age he was designated last week by a jury of his prominent fellow citizens to receive the Chicago Merit Award for distinguished social service. The award was given to the late Julius Rosenwald in 1931 and to Rufus C. Dawes, president of the Century of Progress, in 1934. Graham Taylor has been an extraordinary combination of religious, civic and social leadership. He came to Chicago in 1894 from a pastorate in Hartford, Connecticut, and began settlement work in an old house on Union Street. In 1901 "Chicago Commons" was moved into its present building on Grand Avenue. Under the inspiration of its founder, the social vision has found expression through the years in some of the most potent personalities of the social movement—Raymond Robins, James Mullenbach, John Palmer Gavit, Miss Lea D. Taylor, Graham Taylor's daughter, who is now the head resident, and scores of others. Dr. Taylor was for nearly forty years professor of Social Ethics in Chicago Theological Seminary, whose most beautiful hall is named after him. He early won the cooperation of the late Victor Lawson, publisher, who set aside a "column" for his use in the *Chicago Daily News* and gave it the heading, "By Graham Taylor." Every Saturday for thirty-five years he has interpreted the higher life of this city to the readers of that newspaper. He is a great preacher of the Christian gospel. Dr. Cadman once commented on his physical likeness to the Duke of Wellington. It is a benediction indeed when he pronounces those great words, beginning, "Now unto him that is able to keep you from falling," at the conclusion of a commencement exercise or a service of worship. A far extended public throughout the world will be gratified at news of the recent honor which he has received and will wish for him the continuation of his still vigorous and fruitful career.

Neutrality in Spain Is Still a Mirage

LAST WEEK it was reported that Italy had "accepted with reservations" the invitation to participate with England and France in a triangular discussion of the withdrawal of foreign troops from Spain. The reservations proved to be more important than the acceptance. The conditions were that Germany also be invited to participate and that the two Spanish governments be called into the council on the supposition (contrary to fact) that there could be no withdrawal without their consent. The more definite Italian counter-suggestion was that the matter be referred to the moribund, if not entirely defunct, London nonintervention committee representing twenty-seven powers. To refer anything to that committee is to kill it. That is such a completely open secret that it has ceased to be a secret at all. There are two ways in which, by direct and nondiplomatic action, Italy's aid to the Spanish rebels might be ended or neutralized. Great Britain and France might ignore Italy and establish a joint patrol to prevent Italian or other traffic with ports controlled by the rebels. This would be almost equivalent to war immediately and would doubtless lead to actual war very soon. Or the French frontier might be thrown open for the sending of reinforcements and supplies to the loyalists, and Great Britain and France might pour men and munitions into the peninsula to counteract the weight of the Italian legions. But public

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opinion in neither country would support such an action. The French election of last week showed a shift of sentiment to the right, indicating a probable lessening of the pressure for aid to the Spanish liberals; and the British people, while doubtless sympathetic with the loyalists in a general way and apprehensive of growing fascist influence so near their own shores, are no more disposed to have British blood shed in Spain than we are to express our sympathies by the sacrifice of American lives. The fact that Mussolini has no such qualms gives him an advantage in this diplomatic game of bluff.

Words of Wisdom From New University Heads

AMONG the new university and college heads who were inaugurated last week—and there are always several at the beginning of each autumn—three were especially notable. Dr. Charles Seymour was formally installed as president of Yale. He is a historian whose professional work heretofore had established his reputation for scholarship. The most notable feature of his inaugural address was his strong assertion of the necessity of academic freedom in an institution of learning, and of the particular importance of maintaining complete liberty of research, thought and expression in the economic and social fields, where opinions adverse to our own are so annoying and apparently so prejudicial to our personal interests. President Seymour referred to London's Hyde Park, the safety valve of British opinion, and implied that the professor on his chair should have no less freedom than the propagandist on his soap-box—though it is to be hoped that he would make a different use of it. When Professor Jerome Davis reads this passionate defense of academic freedom at Yale, he will not be wholly convinced that it meant to the speaker exactly what it seemed to mean to the audience. But it was a grand statement of an important principle. Dr. Edmund E. Day, in his inaugural speech as president of Cornell University, famed for its technical and scientific work, suggested that "the best training for a position may be the enhancement of intelligence and intellectual power without explicit reference to the more technical skills the position requires." Thus the doctrine of intellectual training and general ideas versus professionalism in the university gains another eminent spokesman. At Williams College, Dr. J. B. Baxter, 3rd, assumed the presidential chair with an address incidentally criticizing our present neutrality legislation but basically urging a more general, more profound and more unprejudiced study of the social sciences, since all our most serious problems are essentially social.

Russian Purge Becomes A Habit

THE PROMULGATION of the new Russian constitution, with its provisions for universal franchise, secret ballot and the restoration of full political rights to those who had formerly been considered enemies of the soviet regime, was taken as a sign that communism has gone democratic, or at least that the party was now so sure of popular support that it felt safe in abandoning the strong-arm methods that were necessary in the establishment of its program. It was certainly intended to give that impression to the world, and there is doubtless a measure of truth in it. But the continuance of the "purges" makes it impossible to believe that the leaders feel secure enough in the loyalty of the people to trust the processes which we know as democratic. Within the past eight months there have been no less than 913 victims of firing squads. Lately the tempo has been speeded up, as though there were a desire to put through a five-year plan of judicial assassination in a shorter time. There were 153 executions in the first ten days of October. It should be understood that all these people had trials, of a sort, though generally with very little publicity. Some of them were the officials and leading men in constituent republics of the U.S.S.R. The independence of these republics is guaranteed by the constitution, and even their right to secede from the union is assured. Yet the heads and administrators of more than one of them have been stood against the wall on some charge of anti-governmental activity. The records are too fragmentary to permit a confident opinion about any particular case. But when it is necessary, or possible, to inflict the death penalty on nearly a thousand political and industrial leaders in two-thirds of a year, it is evident that the soviet machinery is not working as smoothly as is sometimes represented—except of course the old machine for getting rid of persons who fall out of favor with the high command.

A Crisis in American Peace Policy

PRESIDENT ROOSEVELT'S Chicago speech has aroused two main reactions. One is the reaction of ardent acclaim. The other is that of anxious apprehension. These two types of response reflect two major divisions of opinion which took shape amid the disillusionment following the World War. In the first division are those who hold that the United States is morally responsible to join with other nations in a permanent organization to maintain the peace of the world. It includes the considerable body of opinion in this country which emerged during the war under the banner of the League to Enforce Peace, and finally crystallized in support of American membership in the League of Nations. During the succession of Republican administrations this conception of American peace policy gradually faded out, as it became manifest that the nation was unwilling to undertake the commitments of the league or any other international commitments by which we should find our hands tied when a concrete crisis arose. Pro-league propaganda was virtually discontinued. Mr. Roosevelt, in his campaign to secure the Democratic nomination in 1932, definitely abandoned the Wilsonian tradition of his party by assuring the public that he considered the League of Nations a dead issue so far as this country was concerned, and that he had no intention of reviving it if he became President.

In the meantime, America's peace policy had defined itself in the Paris Pact for the renunciation of war, which

involved no advance commitments for action in the event of its violation. This was followed in 1936 by the adoption of an experimental neutrality act, which was made definitive in 1937.

The Chicago speech has had the effect of calling to life again the Wilsonian conception of American responsibility. In general, the press which acclaims the address and approves Secretary Hull's explicit designation of Japan as the aggressor, is the same press which supported the proposal of America's membership in the league. Within the churches, league sentiment was orginally very strong. In this field it survived its political reverses with even greater persistence than in the general field of public opinion. Yet here too it had become dormant, though not extinct.

Those in the churches who cherish the conception of America's participation with other nations in concerted action to prevent or put down war anywhere in the world, quite naturally rise in support of the President in his proposal to "quarantine" Japan. For Japan's guilt is indisputable. Therefore the moral obligation of the United States is indisputable, and the President will have the support of this group in any proposal for overt action which he may make to implement his words of condemnation.

I

Others, however, are apprehensive. It is not that they fear the President may revive the league issue. They know that such a course at this time would mean political suicide. But they learned certain lessons during the league controversy which have been confirmed by observing international behavior during the past decade. They fear that the President's course may lead the United States into another war to end war. And they are completely disillusioned with respect to the use of war or warlike measures for any such purpose.

These twenty years since America entered the World War have profoundly changed the outlook of this country upon international affairs. In our traditional and geographical isolation, before 1917, we were idealistic and uninformed, not to say naive. Detached from the tensions and conflicts which obtain in other parts of the world, we easily accepted the smooth language of diplomacy as a sincere and trustworthy expression of good faith. We assumed that the moral idealism in which other nations clothed their purposes meant the same as the language in which we clothed ours. From this state of self-delusion events have rudely awakened us. It is not that we have discovered that other nations are bad, while we are good. No, anything but that! We have discovered that our goodness, our moralism, is in large measure the expression of our relative detachment; we have less reason than others to dissimulate. And we have discovered that the promises and moral protestations of other nations must be discounted by their involvement in incompatible interests and ambitions. We are no more virtuous than others. The difference is a difference of circumstances.

This discovery has compelled us to abandon the uncritical idealism under which we waged a war to end war and to make democracy safe. We now see that no covenant or peace pact or treaty will stand between a nation and its vital interest. One by one those nations which found the league an embarrassment to their national interests, have left it. Those who remain have demonstrated how lightly its obligations rest upon them when their interests do not coincide with these obligations. The belief that any nation will go to war on behalf of peace when its own interests are thereby jeopardized is now demonstrated to be an illusion. The belief that any nation will sacrifice its vital ambitions because it has given a pledge is now demonstrated also to be an illusion.

It has been hard for Christian people in America to adopt this realistic conclusion. It seems on its face to be a cynical judgment and a counsel of despair. It is also hard for the Christian people of Great Britain to adopt it. It is hard for us because our simpler circumstances encourage faith and trust. It is hard for them because, traditionally, they have woven into their imperial policy the high pretensions of religious responsibility. Our faith reflects our more comfortable position and our inexperience. Theirs reflects an ingrained identification of national interest with the will of God. But it is easier for American opinion to be frank in its disillusionment than for that of Great Britain. We need only to open our eyes. But British opinion dare not open its eyes for fear of the consequences to the empire.

Therefore Great Britain acclaims the initiative of President Roosevelt in regard to the Far Eastern situation in terms of praise for his abandonment of American isolation and neutrality. Therefore also those Americans who still cling to the idealism of collective security acclaim his address as proof that the sense of moral responsibility for world peace has not departed from us. But those who see that high principles of morality do not hold in international relationships can only regard with anxiety the prospect which the President's speech opens up.

II

It is important to keep in mind the lessons we have learned in controversy and observation, and to approach the question of Japans' guilt, not as if it were a new question, but as a concrete case to which these lessons and observations apply. Perhaps the anxiety which the President's words have aroused may be unwarranted. He did not, it is true, propose specific action. Apart from his reference to a concerted "quarantine"of war-making and war-threatening nations, Mr. Roosevelt's words were chiefly a condemnation of Japan's cynical inhumanity in China, and a warning to the United States of the danger in which we stand when a war exists anywhere in the world. If this is all he intended, the President may be assured that he voiced the feeling of his fellow citizens in terms that give them profound emotional relief. They have no adequate words with which to utter their indignation at Japan's perfidy and their profound sympathy for China, and they are grateful to Mr. Roosevelt for the vigor and forthrightness of his speech.

But the "quarantine" idea is nevertheless portentous. Does the President propose to implement it with action? If so, what action? There is a busyness within the state department, and the cables are said to be carrying conversations with European powers looking toward a conference of the nations signatory to the nine-power treaty. Against this no criticism can be offered. Consultation of the parties to a multilateral treaty is an inherent legal obligation when the treaty is broken by one or more of its signatories. This

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obligation also obtains in the case of a violation of the Kellogg Pact. Previous to the President's Chicago speech, the United States had authorized its minister to Switzerland to sit with the League of Nations as a non-voting observer in connection with its consideration of the Far Eastern situation. Against this procedure, no reasonable objection can be raised. On the contrary, it betokens a lifting of the taboo with which the league and all its works has been too long regarded by American statesmanship. Mr. Roosevelt is following the precedent set by President Hoover at the time of Japan's invasion of Manchuria. Though the United States is not a member of the league, all league members are signatories of the Kellogg Pact. Thus within the orbit of the pact the assembly at Geneva affords a convenient mechanism for the United States to consult with its fellow signatories when the pact is violated.

What is likely to issue from all this consultation? No one can tell in advance. There is a risk even in consultation. It is the risk of being maneuvered into a position not only contrary to our national interest but contrary to our conceptions of world peace. Consultation may lead to entanglement. Thus the United States may at the end find itself in war. But this sequence is not inevitable. Awareness of the risk is no reason why we should not consult. A non-consultative policy is a pusillanimous policy. If we are unwilling to consult in face of a broken treaty, consistency requires that we should make no more treaties.

What are the lessons which should guard this nation against repetition of the folly of 1917? Some of them we can state, but none can be amplified, nor do they need amplification.

1. We have learned that no existing government is going to take its people into a war whose sole or major motivation is the defense of an abstract ideal. War is indissolubly bound up with national interest, and will not lend itself as an instrument of altruism.

2. We have learned that if consultations with other powers lead to concerted warlike measures, or to war itself, the associated powers will be fighting for national and imperial ends with which America is not concerned. While our Christian leaders are helping our statesmen to define the "war aims" in lofty terms of idealism, there will be brought into existence secret arrangements for the division of the spoils. Our allies will know that the United States does not wish to participate in any such arrangements. If the associated powers should drive Japan out of China it is inconceivable that present European interests in China would not as a consequence be strengthened and extended.

3. We have learned that a strong nation cannot be permanently crushed by military defeat, or by the application of warlike measures in a concerted attempt to "quarantine" her. On the contrary, in the case of Japan, the very threat of such measures would drive the liberal majority of the Japanese people into a willing obedience to the present military government instead of the unwilling and protesting obedience which they now give.

4. We have learned that a war can be won at the front and lost in the rear. China's victory will be Russia's victory and communism's victory. A victory for communism can be precluded only by the emergence of a fascist China. In any event there will be no victory for democracy.

5. We have learned that war is the great enemy of democracy. Another war in which the democracies of the West are engaged, whether they win or lose, will in all probability be followed by the downfall of democracy itself in all countries where it still survives, including the United States. The effective prosecution of a war entails the adoption of undemocratic methods which prepare the way for the permanent abandonment of democracy.

6. We have learned that it is impossible to isolate a great nation and deal with it singly by the concerted action of the great powers. The principle of collective security, conceived in terms of military might, is a fallacy. A concert of powers to enforce peace will inevitably be answered by a concert of opposing powers whose interests either coincide with those of the offending power or would be jeopardized by the triumph of the powers participating in the collective action. In a word, the threat of collective military action tends to produce a balance of power and thus to provoke a world war.

III

These lessons are all relevant to the present situation. It is of the utmost importance that public opinion shall express itself clearly to the President and the state department on such fundamental realities before any consultation begins. If the United States enters into consultation it should do so with realistic awareness of the dangers into which the tremendous national interests of the conferees may lead us. There should be no illusions of high international morality. No matter what language is used, the effective motives which will dominate any such consultation will be those of national and imperial interest. The fact that peace itself is, in a particular crisis, integral to this interest may be decisive for other nations, but not for America. America's moralism, flowering in her virgin detachment, must not be projected into the motivation of Great Britain, France and Russia, tormented as they are by the precariousness of their several positions. The lessons which America learned from the behavior of these nations under the obligations which they assumed for disarmament, for revision of unjust treaties, for the benevolent administration of mandates, for the respect of one another's territory, and for the application of sanctions against an aggressor—these lessons can be disregarded only at the cost of being returned to the naive idealism of 1917. America has no more justification now to go to war in order to uphold the sanctity of treaties than it had then to go to war to make the world safe for democracy. And we now know that our participation in the World War was based upon a magnificent delusion.

Thus far the President has not taken the people into his full confidence as to specific measures. We do not ask that he do so. But his attitude toward the neutrality law, his use of the "quarantine" metaphor, his inveterate navalism, his need of distracting attention from certain unhappy features of his domestic policy and of rallying Congress to his support, his possible ambition to out-do the other Roosevelt with the latter's Treaty of Portsmouth, and the contingency of a possible third term ambition—these considerations work together in the public mind to cause and in considerable degree to justify much of the apprehension which exists.

On the other hand, the concluding sentences of his lat-

est "fireside talk" which comes on the radio while these words are being written, though cryptic, are somewhat reassuring. If, as Mr. Roosevelt says, during his connection with the navy department from 1913 to 1921, he learned not only what to do but what not to do, it would seem that at least he is aware that the situation which he now confronts is similar to that which obtained then. This is bound to give him pause and to steady his hand.

The similarity cannot be impressed too strongly upon him. Until he gives explicit cause for doubt that he fully grasps this similarity, the people will follow the President's leadership, albeit with anxieties which his record and his present temptations can hardly be expected to allay.

When Is a Free Church Free?

PRESS dispatches carry the story of a tension that has arisen between the Confessional and Methodist churches in Germany, growing out of the presence of representatives of German Methodism at the Oxford Conference and their statements in regard to the liberty enjoyed by the free churches in Germany. Specifically, it is reported that certain leaders of the Confessional Church in south Germany charge that Bishop Melle's Oxford speech was a betrayal of the cause of religious liberty and that it dissociated the Methodists from the common interest of the churches which are struggling to maintain their independence in the face of encroachments by the government. They have therefore refused to participate with representatives of the German Methodist Church in union services which had been proposed.

There is a bitter irony in the appearance of this episode of alienation as a by-product of a conference which did so much for the advancement of interconfessional cooperation. But, given the speech to which allusion has been made, this result was inevitable.

It will be remembered that the attendance of the common delegation which the German Evangelical Church had chosen to represent it at Oxford was prevented by the refusal of the government to grant passports. Certain representatives of the "free" churches were, however, permitted to attend. The absence of the main body of German delegates was deeply regretted, and the reason for it was considered a fact that could not be ignored by a conference which had assembled to discuss, among other topics, the relations between church and state in the modern world. By unanimous vote, resolutions were adopted which, after declaring to the German Evangelical Church that "though your delegates are absent the very circumstances of their absence have created a stronger sense of fellowship than before," continued with these words:

> II. We are greatly moved by the afflictions of many pastors and laymen who have stood firm from the first in the Confessional church for the sovereignty of Christ and for the freedom of the Church of Christ to preach his gospel.
>
> III. We note the gravity of the struggle in which not your church alone but the Roman Catholic Church as well is engaged, against distortion and suppression of the Christian witness and for the training of the young in a living faith in Jesus Christ as Son of God and King of Kings and Lord of Lords. . . .
>
> V. We pray God to bless you, and to guide and comfort you in your afflictions; and we call upon the churches throughout the world to make intercession for you with the Father of Heaven, and to rejoice that once again it has been proved that a faith born of sacrifice is counted worthy of sacrifice.

The most obvious and inescapable implication of these words is that the united mind of the Protestant world is convinced that the German government is wrong in attempting to subject the church to political control and utilize it as an instrument for political ends, and that the German church is right in resisting that attempt. Just as clearly it is implied that faithful German pastors and laymen are innocently and heroically suffering for the cause of Christ.

This, it may be confidently asserted, is exactly what the united mind of world-wide Protestantism does think about the subject. Generally, though perhaps less unanimously, it is sympathetic with the effort of Germany to rebuild its national morale and regain an equal place in the family of nations. In introducing the resolutions which have been quoted, the Bishop of Chichester recalled the sufferings through which Germany had passed during the last nineteen years, confessed the "mistakes, and more than mistakes, of the other powers," and added: "How deeply one regrets that the opportunities then existing for a kindlier, a humaner, settlement of Europe had not been met in a generous imaginative way by all the powers with whom the responsibility lay." There is no "one guilty nation" hypocrisy behind this present judgment that today the German government is persecuting and enslaving the church. But that is the clear and unmistakable judgment of the ecumenical Protestant mind. Oxford therefore sent its word of fraternal sympathy to the German Evangelical Church.

It was against this that Bishop Melle protested. Representing the Federation of Evangelical Free Churches of Germany, he declared that the free churches are doing quite nicely, and that they cannot listen to any criticism of the government. On the contrary, they are grateful to it for the "full liberty" which it has granted to them. They are not simply loyal to the government because it is the government, following the supposed teaching of Romans 13, but they give it their approval, in "gratitude that God in his providence has brought a Leader" who could save the country from bolshevism and do all the things that the Fuehrer has done. Incidentally, too, he disapproved of the resolutions of sympathy "because the Roman Catholic Church has been included in the message." Even if one were going to sympathize with persecuted Protestants (if there were any persecuted Protestants), one must not, it seems, sympathize with persecuted Catholics! But the main point was, of course, that there were no persecuted Protestants in Germany. Since the "free" churches had all the liberty they wanted, the others must have brought their troubles upon themselves.

In the light of this attitude, it is scarcely surprising, however regrettable it may be, that there is now some manifest reluctance on the part of the "state" churches to join in worship and religious ceremonies with those who, with such complacent satisfaction in their own safety, have so completely dissociated themselves from the common cause.

It is of course true that, in any situation involving tension between church and state, free churches are in a more favorable situation to maintain their liberties than are those which have an administrative or an economic tie that binds them to the government. It was many times apparent in the discussions at Oxford that those who represent es-

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tablished churches have a different approach to the problems of church and state and of the freedom of the church from that of those who represent churches that ask of the government nothing except to be let alone. One might argue that complete freedom for the church without disestablishment is not possible—or that it is not even reasonable. But to this it may be replied—and this new German incident proves the validity of the contention—that the absence of legal bonds is no guarantee of the essential freedom of the church. Can one believe that free and untrammeled choice and deliberate judgment of the Christian conscience has led the German Methodists to give their blessing to a regime of fanatical racialism, cruel anti-Semitism, concentration camps and compulsory heil-hitlering? How free is a free church in a totalitarian state? How free is a free church in any state when the nation goes mad? How free were our own free churches when the country was in the grip of a war madness?

We are passionately devoted to the idea of a church free from dependence upon the government. But we are on guard against becoming the victims of that sense of superiority which now afflicts the German free churches and breaks their fellowship not only with the suffering Confessional Church but with Protestants everywhere.

In the present struggle between the pagan spirit of nazi totalitarianism and the courageous pastors and laymen who have gone to concentration camps rather than surrender the liberty of the church, Bishop Melle and those whom he represents have made private terms with the enemy. They are capitalizing their own favorable situation as technically free churches to exploit an advantage over those tied to the government as technically state churches. And they purchase the liberty in which they now exult by the most abject surrender of the right to make an independent judgment on the social morality of the regime within which they exist.

The sympathy of the Protestant world, as we have said, goes out to the German Confessional Church. The common judgment is that it is entitled to the liberty which it demands. The issue is here presented in its simplest form with the conception of freedom for the church reduced to a minimum. That church asks only for the right to manage its own affairs, to determine the qualifications of its own ministry and members, to maintain its doctrines and conduct its worship without interference from the secular order. It will seem to many that the German church falls far short of discharging its full duty when it does only that. The whole Oxford Conference was an affirmation of a larger responsibility. Upon its right to demand at least so much freedom, the mind of the Protestant world is perfectly agreed—except, apparently, the German evangelical free churches.

German Methodism is the product of missionary activity, chiefly that of American Methodism. It is fortunate that within very recent years that connection has ceased to exist. The German Methodist churches are now self-supporting and are responsible for the choice of their own bishops. But there is little comfort in reflecting that it was nourished by American missionary funds to the point where, comfortably superior to the Confessional Church in its separation from the state, it can give its blessing to a government which is persecuting all the other churches and can protest against a manifestation of sympathy for those who are suffering for their devotion to a conception of Christian liberty that goes far deeper than their own.

Running Accompaniments

EDITOR THE CHRISTIAN CENTURY:

SIR: I was brought up in a home in which we had the works of Mark Twain, Artemus Ward and Max Adler always at hand. I am thankful as I remember those guides of my youth. I cannot truthfully say that I still read my daily portion of Mark Twain, but I return to him without any shade of disappointment and if I find a guest room with Max Adeler on its shelves, I read him. But not always were they so inspired as Mark was when he wrote of the traveler who had the rhyme running in his head:

> Punch, brother, punch with care.
> Punch in the presence of the passen-jare.

The sad plight of that victim need not be retold. Today he would have consulted a psychiatrist, who would have put him right. But in those days we did not know this man who knows how the wheels go round. (Were you also brought up on *Helen's Babies?* That too was and is a masterpiece.) The important truth is that all of us have words which keep coming back into our minds, and make a kind of running accompaniment. They may come in the most inappropriate moments; a fragment of a comic song, learned in our youth, may come to us in church very much as "Punch, brother, punch with care" came to that traveler. This fact distresses simple souls.

Even Robert Browning, profound and noble poet, had not left comic songs unregistered in his mind. I have not the reference at hand but I am sure that he found a rhyme to the word "ranunculus" in the phrase "Tommy-make-room-for-your-uncle us"; and this, while it is a notable example of the poet's rhyming skill, gives also a minor immortality to a comic song which told how Tommy was exhorted to make room, not without an inducement, for a certain uncle, about whom little else is known.

When a far-off light is in my eyes and my friends say, "What is Quintus pondering in his mind?" I may be saying over and over again, "Tommy, make room for your uncle."

It is well not to be dependent upon comic songs for these running accompaniments. There is much to be said for the custom of learning poetry by heart. The words of Scripture make wonderful undertones for the mind. Each of us has his own chosen passages. I can never remember the time when the words did not come back unsought, "Until the day break and the shadows flee away." But there are other words in which the great healers of the mind find virtue. If a patient could repeat such words as these, he would find rest of heart: "Thou wilt keep him in perfect peace whose mind is stayed upon Thee." "They shall obtain joy and gladness, and sorrow and sighing shall flee away." There are many others like these, worthy to run at liberty in our minds, guests with an open invitation.

Ever yours reminiscent,

QUINTUS QUIZ.

Protestantism in the Philippines

By E. K. Higdon

THE people of the Philippines are predominantly Roman Catholic. For four centuries that church has been firmly entrenched in the islands. Catholic teaching and tradition form a vital part of Filipino life. Even a surface examination of the position of women, the standards of morality, the forms of worship and similar social factors here, as compared with conditions in non-Christian lands reveals the beneficent work of the church. "Why, then," a Yale professor recently asked a group of Protestant churchmen in Manila, "are you here?" He wanted to know primarily for his own satisfaction but when he received a convincing answer, he declared that the cause of missions would profit in America if the facts were known there.

A Catholic Priest Answers

What justification do Protestants have for carrying on a program in a land like this? Let a French Roman Catholic priest suggest the apologetic. Speaking to five hundred fifty Roman Catholic missionaries, representing sixty organizations and twenty-eight nationalities, Father Pierre Charles, S.J., secretary of La Semaine de Louvain, in the opening address of the 1927 meeting of that organization, set forth the three main factors in Protestant missionary policy today. He pointed, first, to the rapid increase of converts to the evangelical faith and said that the International Missionary Council and the Protestant missionary societies "are deliberately planning and putting into practice the speedy and intensive training of a native elite capable of assuming responsibility and authority as soon as possible." He urged the Roman Catholic missionaries to follow that policy.

The second factor, said Father Charles, is the Protestant appeal to the educated class. He declared that Gandhi has learned from Protestant books all he knows of Christianity and said that Protestants "have mobilized Booker T. Washington and Aggry and Moton and Salomon Plaatje and Toyohiko Kagawa and Wellington Koo."

The third factor relates to Protestant policy in regard to racial self-expression and national aspiration, namely "that of increasingly giving authority into the hands of the indigenous church." Father Charles thinks his fellow churchmen should watch this policy carefully and he appears, with reservations, to approve it.

A Threefold Undertaking

None of these three factors has had a vital place in the world-wide missionary policy of the Roman Catholic Church until quite recently. Not one of them had been seriously considered by that church in the Philippines until, under the stimulus of the evangelical program, initial steps in the direction they indicate were taken a few years ago. But such efforts by the Roman Catholic missionaries have been not only belated but inadequate. The evangelicals, on the contrary, have given their major attention to this threefold undertaking.

No one will deny that the difficulties involved in such a program are considerable. The Roman Catholic Church possesses the power of numbers and wealth. Of the thirteen million people in the Philippines more than ten million are nominally Roman Catholic. They outnumber the evangelicals fifty to one. In the city of Manila alone, the church is reported to have spent ten million dollars for school buildings within the last ten years. In 1936 the Eucharistic Congress committee felt justified in asking for a quarter of a million dollars for that single event, a five-day celebration. The money of the country is in the hands of the Roman Catholic Christians.

Even more important is the cultural advantage which that church possesses. Roman Catholicism, woven into the thought and daily life of the people for four centuries, forms the warp and woof of Filipino history, culture and social relations. The vast majority of the people see all life against the background of the church. In recent years, when the rising spirit of nationalism sometimes engendered a feeling of resentment against the United States government, fear that the evangelical church was or might become an instrument of American rule handicapped its efforts. Roman Catholic leaders took no pains to allay that fear. On the contrary, the priests capitalized it and presented the Roman Catholic faith as the national religion.

Protestant Divisions Are Handicap

The mass of the people talk about the unity of the Roman Catholic Church and the divisions among the evangelicals. They overlook the fact that the Catholic Church works through at least a dozen missionary orders and they have not heard of the *Encyclical Rerum Ecclesiae,* issued by the present pope in 1926, in which he makes it quite plain that he will have no more of the quarreling and disharmony which have in certain fields characterized the work of some of these orders. In 1678 trouble started between the Dominicans and the Recollects north of Manila over the apostolic administration of the province of Zambales; the orders could not agree and the dispute went to the civil courts where it remained in litigation thirty-five years!

But the people unacquainted with this history believe that the Roman Catholic forces, centralized in a powerful head, always act as a unit in both their defensive and aggressive work. They also use the Protestant divisions as a strong argument against the evangelical message. Evangelicals must admit that the lack of complete agreement among the various Roman Catholic orders does not justify the divided state of their own forces. However, evangelical Christians have broken off the sharp point of that criticism through cooperation and union, especially during the last decade, in such agencies as the National Christian Council, Union Theological Seminary, the American Bible Society and the United Evangelical Church. But the divisions which still exist constitute an obstacle to Protestant advance.

The Catholic confessional exerts a determining influence in the life of the Filipino. Men in business, in the trades and

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professions and in government who confess infrequently, if at all, nevertheless find their policies and practices shaped and controlled in no small measure by their wives or mothers or daughters who do conscientiously attend confessional.

Another important difficulty in the way of evangelical success is the dogma, reinforced through constant reiteration, that there is no salvation outside the Roman Catholic Church. It is considered a sin to read the Protestant Bible or to attend an evangelical service.

The chief obstacles, then, in the way of the evangelical churches are: The Roman Catholic power of wealth and numbers; the hold of the church upon the people through their history, culture and social relations; the weakness of denominationalism; the influence of the confessional; and the dogma that all non-Catholics are lost.

Factors Favoring Protestants

But this is not the whole story. There are elements in the situation which definitely favor Protestantism. For one thing, for more than a third of a century the public schools have spread a general culture which tends to undermine the influence of the dogma of the Roman Catholic Church and to challenge its methods of work and worship. While attendance has never been compulsory, literally millions of Filipinos have received their education in the public schools. The majority of the most influential leaders in government, in social welfare activities, in certain professions and in business have pursued postgraduate study or have had other liberalizing experiences abroad, notably in America. Furthermore, hundreds of thousands of young people not now in school have finished part of the course but for various reasons have dropped out. Within the last twelve months under the commonwealth regime efforts have been made to reorganize the educational system so as to provide for compulsory attendance through primary and intermediate grades.

Another liberalizing force is the Independent or *Aglipay* movement launched thirty years ago by a young Filipino priest who became the first archbishop. He broke away from the Roman Catholic Church and secured a following of about a million and a half. The priests of this group marry. The church owes no allegiance to the pope, takes no instructions from him. Having broken with the old church many of these people are willing to listen to truth from any quarter. As a consequence evangelical teachings are well received in those communities where the *Aglipay* movement has had its strength.

Other Liberalizing Forces

Through the Masonic order, the Y.M.C.A. and similar organizations a large number of men become acquainted with the Bible and with the ethics of Jesus. Membership in these groups encourages open-mindedness and develops tolerance. The Roman Catholic Church is bitter in its opposition to the Masonic order and to the Y.M.C.A. because it realizes that they weaken its hold upon its men.

There is also a fine opportunity among a large and influential body of well educated, liberal, nominal Roman Catholics, many of whom have been educated abroad—college deans, university professors, lawyers, judges, newspapermen and others. Furthermore, many educated Filipinos unable to accept Roman Catholicism hold to the cardinal teachings of Jesus. These constitute a fruitful field for Protestant work.

From the beginning of their history in the Philippines the Protestant churches have emphasized the social message of the gospel. Hospitals and dispensaries; Boy Scouts and Camp Fire Girls; services for prisoners, for the poor, for lepers; relief and encouragement in times of disaster—such activities have deeply impressed the people and have won the respect and sympathy of thousands. But by far the most powerful influence in winning the people has been the private life and character of Protestant Christians and their public stand on moral issues. The lives of both the leadership and the membership of the churches have furnished the strongest kind of testimony to the truth of their message. Evangelicals also have a good record in the matter of public morals. The fight against alcoholism was started and carried on almost entirely by them; protests against public dance halls and prostitution come largely from the same source; campaigns against the cockpit and other forms of gambling originate with the Protestants. It is only in recent years that the more progressive priests and lay associations have taken any active part in reform work.

The democratic character of the evangelical churches here has always appealed to Filipinos. From the beginning missionaries of vision urged nationals to prepare for such leadership as would make possible a native church, in no way bound to any foreign organization save by the ties of appreciation and love. Filipinos now hold nearly all the important positions in the church.

Gain Confidence of Nationalists

Because of the democratic character of evangelical organizations and the progress made toward religious self-government, the feeling that the Protestants are agents of the United States government, trying to entrench foreign rule here, is gradually disappearing. The action at the Jerusalem meeting in 1928 of the representatives of fifty million evangelicals furnished additional assurance that the Protestant church of the world looks with decided disapproval upon attempts by strong governments to exploit weaker peoples for their own selfish benefit. Evangelicals there went on record in favor of political independence at the earliest possible time for Filipinos and other subject peoples.

Thus elements favoring Protestantism are: the general culture due to education; the growing prevalence of a scientific attitude of mind; the liberalizing influence of the *Aglipay* church, and other groups; the presence of a large and influential body of educated, liberal nominal Roman Catholics who have no vital church membership but believe in God; the impression made by Protestant social service; the moral example of evangelical Christians and their well known stand on matters of public morals; their sympathy with the oppressed peasant class; and their strongly anti-fascist attitude. Their special contribution consists in offering a reasonable faith to hundreds of thousands of young people in the schools, in recruiting and training Filipino leadership for a church that shall be truly indigenous, and in seeking to encourage every worthy hope and ambition, individual and national.

That is why we are here.

Bringing Oxford Home

By Albert W. Palmer

THE Oxford Conference last July on Church, Community and State was, in my judgment, one of the great creative councils of the Christian church. It revealed and crystallized the conscience of Christendom regarding the social wrongs and maladjustments of our age. Its pronouncements may well prove to be the magna charta of the social gospel. True, it did not take as advanced ground as some of the more radical would desire. But it took wholeheartedly and with surprisingly little dissent a clear-cut and unequivocal position as to the social meaning of the Christian religion which, before it convened, few would have dreamed possible from so conservative and widely representative a body.

For this council was no left-wing selected group of irresponsible enthusiasts. It contained outstanding leaders of great churches. Its findings were no hurried set of resolutions adopted at the end of a convention by those who happened to remain. They were based on careful and scholarly studies in advance which, after the delegates actually met at Oxford, were weighed, considered and reformulated, line upon line and paragraph upon paragraph, by small sections, by drafting committees, and finally by plenary sessions of the whole body. They passed through the fires of scrutiny, criticism and debate by laymen and ecclesiastics. Socialists and capitalists, economists, theologians, social and civic servants, men in public life and high in the service of the church all had a chance at them. Such are the findings of the Oxford Conference.

Findings of Oxford

What do they say? Read them and see! In brief they proclaim that the gospel of God as revealed through Jesus Christ has a message to this troubled world. These findings call the church in repentant and humble, yet courageous and determined mood to do five things:

1. To set its face against all racial pride, injustice and antagonism, within itself or in its surrounding social order.

2. Not merely to condemn war but to go down to the roots of conflict which lurk even beneath outward peace, to seek justice, cooperation and peaceful attitudes in international life and to challenge the right of each nation to claim to be the judge of its own cause.

3. To acknowledge no ultimate loyalty but to God and to teach that while obedience and service to the state are part of our loyalty to God, they must never usurp the place of that primary and only absolute allegiance.

4. To bring all economic and social life before the judgment seat of Christ, remembering that the forces of evil against which Christians have to contend are found not only in the hearts of men as individuals but have entered into and infected the very structure of society so that there also they must be combated.

5. To summon and train youth for these high tasks and call the coming generations to an intelligent and heroic commitment to the responsibility of building a Christian world. And to do all this because our hope is anchored in the living God. In his name we are to set our hands to the task of living as his children should live and of combating injustice, cruelty and hate everywhere in the world.

Down to Cases

All these are mere glittering generalities, it may be said. Yes, but at Oxford they were brought down to cases and applications were made which, if they can be generally considered by the Christian church, passed on to its laity and taught to its youth, will revolutionize the social thinking of the Christian world. Yes, "if"! Therein may lie the tragedy of Oxford. Maybe some historian a hundred years from now will write: "Oxford came too late. Once again it was 'the home of lost causes and impossible loyalties.' All the findings of this conference, applicable as they were to the tragic situation in the early twentieth century, never registered with the churches and so failed to forestall the debacle or prevent the dark ages which followed."

Oxford must be brought home! It will fail utterly and pathetically if the dust simply gathers on its findings and they fail to enter into the life stream of the thought and worship of the Christian church. Bringing Oxford home is a greater task than preparing for Oxford, or going there, or writing its reports. All these fail and count for nothing unless we can bring home to the conscience and the quickened imagination of the church the results of this possibly epoch-making council.

But how? The relatively few of us who actually were there can report what we saw and heard. We can entertain people for a fleeting moment with descriptions of the orthodox priests with their flowing robes and beards. We can repeat some of the clever speeches and summarize the findings. But how deep does that go? It blows away from the memory like dust on a desert highway and the hearers go home saying: "It must have been a great conference. Dr. So-and-so was really very enthusiastic about it." And the net effect is practically nothing!

Practical Plans

What then? Several Chicago churches are pointing the way toward something better. No doubt in other cities plans are under way of which we shall hear in due time. But I can speak of certain projects which have come to my attention in and near Chicago. The LaGrange Congregational Church plans to devote a month of midweek meetings to discussing the conference under the leadership of one who was there. In the United Church of Hyde Park, Dr. Douglas Horton, the pastor, plans to turn the church this winter into a replica of the Oxford and Edinburgh Conferences, considering the materials and following the general methods used in these gatherings. Such a procedure ought to make an intensely interesting winter's program and get people actually to thinking for themselves about the issues involved.

Youth was very much in the focus of thought at Oxford, with the hundred youth delegates on the platform at every plenary session. How to bring Oxford home to youth is

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an important question. The theological seminary with which I am connected will offer a course this winter on Christianity and its World Relations, with special reference to the Oxford and Edinburgh conferences, to be taught by Dr. Charles Clayton Morrison, the editor of The Christian Century. Princeton Theological Seminary announces a new chair in Ecumenical Christianity. Other seminaries will doubtless do their share. But it is equally important to reach the youth of college and high school age. One great denomination has recently found, as the result of careful studies, that it has less hold on its youth than it had ten years ago. Is there not in the vivid definite Oxford pronouncements something to which youth can respond as having challenge and reality? Can the church afford to leave youth ignorant of Oxford?

Beyond what any one church can do there should be considered what a community containing several churches of different denominations can do. If the Oxford spirit of cooperative quest for Christian truth applied to living problems could be reproduced in hundreds of communities it would be an educational achievement of the first order.

An Interdenominational Project

Something of this sort is under way in Evanston, Illinois, under the stimulating leadership of Dr. Hugh Elmer Brown, Dr. C. H. Heimsath and Dr. Ernest Fremont Tittle. Here a miniature Oxford Conference is being set up by a committee of the ministerial association to which all the Protestant churches of the city are invited to send carefully chosen delegates. This insures a rich denominational variety somewhat approaching the ecumenical character of Oxford and Edinburgh. This "Evanston Conference on Christian Faith and Life" as it is called, will meet for about six weeks beginning November 7, employing some favorable week-night and one or more Sunday evenings, and will study the major findings of Oxford and Edinburgh. Large use will be made of the six Evanston delegates to those historic meetings. The books of the Oxford Conference already published will be used as the basis of the study. I understand that 1,000 copies of Dr. Oldham's book, *The Oxford Conference: Official Report*, have been ordered and that this volume will be ready for the first meeting in November. It contains Dr. Oldham's account of the conference and the complete text of the Oxford Reports.

The following points about the Evanston project are important and should not be overlooked by communities making similar plans:

1. The conference is not just a publicity device for a mass meeting. It is a delegated body, one representative for each 50 church members.

2. "Co-opted" delegates will be added, chosen by a special committee, thus insuring expert leadership.

3. The conference is free to revise the Oxford and Edinburgh documents after studying them and may even bring in some findings of its own!

4. Both sectional groups and plenary sessions will be used, a procedure found so effective abroad.

5. Emphasis will be laid on worship and ample opportunity given for common experience in prayer and aspiration, in the hope that this also will be as helpful and uplifting a part of the whole as it was in the parent conference.

Beyond Evanston looms a still larger possibility. A committee of the Chicago Church Federation, which comprises over 1,000 churches, is proposing that one of the projects which may come out of the ten "Schools of Christian Living" to be held in November may well be the setting up in twenty or thirty communities in the Chicago area of genuinely interdenominational Conferences on Faith and Life.

Is there not some way by which the whole country can be roused to similar action? Would not this be a project worthy of the Federal Council of Churches? Might not this prove to be something in which the Episcopal and Lutheran churches could join wholeheartedly? If the various communions could go to Oxford from all over the world, why would it not be a creative experience for them to go to miniature Oxfords in every city and town at home?

Liberals and Catholic Action

By D. A. Saunders

NO CRITICAL person can fail to notice the changes which recent years have brought in liberal attitudes toward Roman Catholicism. Until half a dozen years ago liberals concerned themselves largely with protesting instances of bigotry toward American Catholics. Today the shoe is on the other foot. The same temper which deplored the intolerance partly responsible for the defeat of Alfred E. Smith, Roman Catholic candidate for the presidency in 1929, must now itself combat the Catholic Church on several fronts. What are the reasons for this reversal?

It is a case of a long continued policy bearing rather sudden fruit; there has not been any fundamental shift in outlook by the Catholic hierarchy for decades. Our time, however, has seen the enormous growth of activities of the Catholic Church in such diverse fields as education, politics, birth control, foreign affairs, the movies, and the like. Such activities, represented as "Catholic Action," are in almost every case squarely opposed to the liberal position. And Catholic Action today is alienating the support of those liberals who have so often defended Catholicism against its bigoted enemies.

There are many phases to Catholic Action, and it is not my purpose to examine them all. A few examples will be sufficient.

The recent convention of the American Medical Association reversed itself on the question of birth control, approving the physician's right to disseminate birth control information. The recommendation on the subject came from the association's committee on contraception and re-

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lated problems, and was accepted by the convention as a whole. This vote called forth feverish activity on the part of the Catholic hierarchy. Father Ignatius Cox of Fordham University hurried to the convention, where he organized the Catholic doctors against it.

The next move against birth control came in Massachusetts, where the hierarchy is a powerful factor in state politics. Within the last month, clinics of the Massachusetts Birth Control League have been raided and closed, their records seized in Salem and Brookline, and fines have been levied or criminal charges made against members of the staff. It is too soon, before a court decision is handed down, to know whether the same thing will happen as occurred in New York a decade ago: after raiding a clinic of Margaret Sanger, the police returned the records on a court order—minus the records of 150 Catholics!

Education is another point where liberal thought seems to lie athwart the view of Catholic Action. The Catholic Church, in order to allow for religious instruction not available in the public schools, has constructed several hundred million dollars worth of parochial schools. In recent years, however, every attempt has been made to get public aid for these schools. Two years ago in Ohio a bill to aid parochial schools passed the senate, but was defeated in the house. In New York the Kelly-Corbett bill, to provide bus transportation for parochial students, passed both houses but was vetoed. Less than a month ago the New Hampshire house of representatives passed such a bill, allowing the use of public funds for transportation of lower grade pupils in parochial schools. The liberal objection to such subsidizing by the state of institutions controlled only by the Roman Catholic Church is apparent.

Legion of Decency Becomes Political

Few persons realize the virtual censorship maintained over books and movies by the Legion of Decency, a most powerful phase of Catholic Action. Originally the idea had been to "clean up" the movies; recently, with the movie moguls terrified at the previous effectiveness of Legion of Decency opposition, a strong political tinge has become apparent. The recent "investigation" of the movie actor, Errol Flynn, by the Knights of Columbus because he was erroneously reported to be raising money for loyalist Spain is a case in point. The following dispatch from Los Angeles concerned an interview with the financial secretary of the Los Angeles Knights of Columbus council: "With support of other patriotic organizations, Flanagan said, the Knights of Columbus will protest all pictures, whether locally filmed or imported, containing scenes construed as communistic or subversive. . . . Meantime, a list of Hollywood actors, writers and directors, accused of being friendly to the Communists, has been forwarded to Supreme Knight Carmody, and it is expected that an official protest will be made against them to Will H. Hays, movie czar." The dispatch further informed exhibitors that if they disregarded warnings, they might expect "more drastic action."

Such an attitude is frankly outrageous to the liberal mind. When is a scene or a movie to be construed as subversive? And by whom? Will this self-appointed censorship be administered in the spirit of Mrs. Dilling's famous "Red Network"? Hardly less distasteful to the liberal is the characteristic method of approach: under the cover of morality, strictly political ends are achieved. Only a veto by Governor Lehman prevented the successful application of this method to the New York stage: after a drive on smutty burlesque houses, in which all denominations took part, every Catholic pressure was brought to pass the Dunnigan bill, which would have given full licensing and censorship power over stage plays to a single Albany official.

Attitude Toward Child Labor

It is the attitude of Catholic Action toward child labor, however, which is the most incomprehensible to the liberal mind. After so many years of debate on the subject, it seems plain hypocrisy to claim that the object of such an amendment is to take children away from their parents. A child labor amendment is sought for the purpose of preventing the employment of the young, and nothing else. Nor is the Catholic opposition based upon any objection to the phrasing of the bill. When Senator Vandenberg offered a new amendment expressly forbidding the employment for hire of children under sixteen, it was still opposed in Catholic circles as "superfluous." And it was the activity of the Catholic Church which prevented the passage of the child labor amendment in New York and other states.

But the most impressive phase of Catholic Action in recent years has been the world-wide red-baiting campaign, and the open or implied support of fascism which went with it. It is not necessary to give proof of this campaign; every newspaper carries its quota of stories concerning the statements of prominent Catholic officials and laymen. For example, at a recent large joint meeting of the Catholic Truth Society and the American Association Against Communism, Borough President George U. Harvey of Queens gave his own patented process for ridding New York of Communists: "I'd just say [to the police], 'Boys, get about three feet of rubber hose, and don't bring any of them back to the station house.'" To which Father Edward Lodge Curran, president of the Association Against Communism, added: "This is not a Catholic cause, but an American cause. We don't want to fight it out the way the nationalists of Spain are fighting it out tonight, but if they want it that way we'll give it to them that way." Needless to say, the general definition of a "communist" seems to be anyone who is not a right-wing Republican with strong leanings toward monarchy. This is indicated by the recent remark of the Jesuit weekly *America:* "Let scribes and Pharsees sit in the chair of Washington, if we can get no better, but may God save us from a dictator whether his name be Hitler, Stalin or Roosevelt."

Church Cause of Communism?

I have often wondered if responsible Catholics realized the seriousness of such statements. Do they, for instance, realize that a very good case can be made for the theory that the Catholic Church is the cause of communism? France, Spain, Italy (after the war), Mexico, Bulgaria, Hungary—every one of these countries, where the communist movement is or has been strong, is a Catholic country. The industrial sections of Germany, where the communist movement was strong during the republic, are Catholic sections. Russia, although not Roman Catholic, had groaned for generations under the same type of reli-

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gious exploitation which has all too often been the practice of the Roman Catholic Church. What could not an unscrupulous demagogue do with such a theory?

The most dangerous effect of this red-baiting campaign, however, has been in the implied alliance between the Catholic Church and fascism. Again, I do not intend to examine into what has obviously been a very complicated political process. However, it will suffice to mention a few recent indications of the general trend.

Alliance With Fascism

A short time ago, Bishop John F. Noll of Indiana prepared a little booklet on communism, which concluded with a catechism on the subject. Two questions and answers are particularly interesting:

"Q. What is the difference between communism and fascism?

"A. There are several differences, among them these: (1) Communism opposes the private ownership of property; fascism does not. (2) Fascism is not necessarily opposed to religion, while communism is. (3) Fascism is not the same in every country, while communism is. (4) As we know it, there is more freedom under fascism than under communism. (5) Fascism was born of a desire to overcome communism. There are also similarities in this, that both have dictatorship rule; both exalt the state above everything.

"Q. Does the Catholic Church favor fascism?

"A. As a theory, the Catholic Church does not favor it, both because its philosophy is not sound, and because so much depends on the character and attitude of the dictator. For instance, in Italy the church is not only free, but is encouraged to fulfill its mission; in Germany it is not; in Italy there is no racial persecution; in Germany there is. The Catholics can succeed under any form of government except that of communism, if only her activities be not hampered by restrictive laws."

This quotation does not need further comment.

The current civil war in Spain is perhaps the clearest instance of Catholic alliance with fascism. The attitude of the American government has been to attempt the maintenance of a strict neutrality; it is my considered opinion that the majority of the people waver between neutrality and an attitude sympathetic to the Spanish government. The Catholic Church has put itself in the rather uncomfortable position of supporting nazi Germany to the hilt in its Spanish adventure, while trying at the same time to excoriate the attitude of the German government toward German Catholics. It has openly proclaimed its support for Franco in several Catholic publications; it has given credence to every horror story cooked up by Franco's press agents; it is the only substantial support that Franco has in the United States today.

The liberal is strongly in sympathy with loyalist Spain; whatever his reservations may be, he considers the Spanish rebellion to be a reactionary military adventure that would have collapsed long ago but for Italian and German backing. And when the church attempts to regain its power and wealth in Spain by acting as an appendage to a fascist foreign adventure, it is again going directly counter to the convictions of American liberals.

Liberal Catholics, Speak Up!

I have attempted to enumerate briefly a few of the fields where Catholic Action is most prominent; there are many others, of course. All these activities have one thing in common: their effect is to set the Roman Catholic apart from the rest of the nation. There is a Catholic attitude toward medicine, politics, movies and foreign affairs. It is not science that matters, but Catholic science. Catholics are organized as such to further the extra-religious aims of the church. This increasing tendency to form a permanent minority, to insulate the Catholic group from the processes of democratic society, is the very heart of the reason for the anti-Catholic movements of the past. If Catholic Action persists in its present outlook, I am certain that the future will see the birth of new and more dangerous anti-Catholic movements. Why, then, should the church pursue unswervingly so dangerous a course? Why do not the numerous liberal Catholics speak up?

Under Fire in Nanking

By Frances J. Nickels

ALL DAY airplanes have been whizzing over our heads every few moments. Red Cross ambulances, great army trucks filled with soldiers, a constant tooting of horns as they drive like mad, have rumbled by on the street just outside the mission compound. And this is war! "It can't be true," we keep saying to ourselves; "things don't happen like this." But it is true and it is happening even to us. The American embassy has sent word that a siren would sound an alarm if there should be danger of an air raid or bombardment. In the event of the former everyone must stay indoors; in case of the latter motor cars will gather us up to take us to the embassy. Our neighbors are digging trenches and dugouts. For a half hour now (it is 2:15 P.M.) the sirens have constantly wailed their warning. The embassy's representative has phoned Miss Moffett, secretary of the mission, that they fear an air raid is imminent. She has gathered the servants, Mr. Arthur Rugh and me—involuntary guests since yesterday—Miss Li, principal of the Ming Deh School, and three of her Chinese friends into the hallway of Westminster Hall. (The hall is built of reenforced concrete.) I have come into an adjoining office to write while we wait.

And now the raid is on. We hear both bombs and machine guns. It is very cloudy, so we cannot see, but the air is filled with the whirring of planes and the bombing is coming closer and closer. Just here I went out into the hallway while the deafening bombing and gunning

seemed to be upon us. There had been a little lull and then another bombing and suddenly it seemed as though terrific hail were falling about us. For a few moments we were sure the building must be struck, what with one booming bomb after another, and the constant spitting of gunfire.

It lasted only a few moments and again I returned to my desk. Ten minutes of deadly quiet and again it was upon us—one crash after another, like a terrific thunderstorm, and then at last we could see four planes in formation pass quite low, but we could not tell whether Chinese or Japanese. Perhaps it was the Chinese giving chase to the enemy.

And now another is upon us. And now what? Who can say?

For our morning lesson we read the twenty-seventh Psalm: "The Eternal is my light and my salvation. Whom shall I fear? The Eternal is the strength of my life, of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear, though war should rise against me even then will I be confident. For in the day of trouble he will keep me secretly in his pavilion. In the covert of his tabernacle will he hide me. Be strong and let thy heart take courage. Yea, wait thou for the Eternal." All one can do now is to wait and be still.

Changes in Fourteen Years

I have been in China since April. It is fourteen years since I was here before, and I have been greatly impressed by the changes I have found. Then governments were made and unmade in a day. There were some, but comparatively few, Christian idealists in political and intellectual circles. For months now I have been traveling throughout the country, and everywhere I have found high idealism as expressed in the New Life movement, patriotism and loyalty to the generalissimo and Madam Chiang Kai-shek and to the fine personnel which for the most part makes up the present government. Nor have I found the people ashamed to express their ideals. Most of my time has been spent in university centers: Shanghai Baptist University, Nanking, Gingling, Cheeloo at Tsinan, Yenching and West China Union University at Chengtu. On all these campuses I found earnest people of both faculty and student body, honestly striving to live the Christian life and most frank and outspoken about it.

I was privileged to attend faculty meetings, educational conferences and all sorts of discussion groups, and have been deeply stirred by their forthright facing of the vital issues involved in Christian education. Today, in comparison with conditions fourteen years ago, the faculties of these various schools are largely Chinese, the administrative officers such almost without exception. Their chief anxiety expressed in these conferences has been how to keep Christian universities truly Christian. They are concerned not with creeds but that the universities should contribute primarily to the character-building and Christian way of life of their students. I have heard these Chinese Christian intellectuals thus express themselves and then go on to make known their concern that their own lives should be true and their influence constructive, while humbly praying for forgiveness if in any way they have failed, asking for wisdom that they might better exemplify the Christ life. Their work in rural reconstruction and mass education and all their efforts to help raise the standards of their people have greatly moved me. As I have seen this constructive program actually working throughout this vast country I have become tremendously optimistic about China's future. And now what?

A Land at Peace

Not in years had conditions been so peaceful as in the first three months of my visit. The generalissimo and Madame Chiang had all sorts of enterprises for developing educational and ethical ideals. One American consul told me early in June that the consulate where he had been located was being closed because everything was so quiet it was felt that the expense of keeping it up was not justified.

Shortly afterward I went by plane to Chengtu for a visit to West China Union University and remained for their commencement. After that I was away from newspapers, radio and contact with the outside world for some time. I made a leisurely trip with friends by junk down the river Min (a western tributary of the Yangtze), climbed Mt. Olmei to the Golden Summit, then for several days, alone save for a non-English-speaking Chinese servant, on a Chinese boat, the only foreigner aboard, I came on down the river from Kiating to Chungking. There we heard rumors of a Sino-Japanese flare-up in North China, but the reports seemed to betoken a speedy, peaceful settlement. The British steamers which brought us through the Yangtze Gorges and on down to Hankow had no wireless and so for a week or more we were again cut off from all news. However, not being apprehensive, we gave ourselves to complete enjoyment of the Yangtze, which we found to exceed our anticipation of outstanding beauty.

My plan had been to go by train from Hankow to Peiping and other northern cities, where I was to visit friends, but the American consul-general at Hankow met me at the boat, bringing news that all railway service from there had been stopped. Soldiers on the Bund were piling sandbags and getting barbed wire ready. The consul advised against making any attempt to go north for a while and suggested Kuling would be a safe place until things might be more settled. So to its 3500 feet altitude I betook myself for two weeks. After a few days, realizing that conditions were not improving, it seemed best that I plan to go to Manila for a few weeks. So reservations were made to take a down-river steamer to Shanghai and a United States liner on to Manila, sailing August 18.

Refugee Travel

On Wednesday, August 11, I was notified that the down-river boat, the *Kutwo*, which had been delayed, would sail from Kuikiang on the 13th. On that morning I was carried by sedan chair down the mountain. Arrived at the China Service Bureau, I inquired the way to the *Kutwo*.

"No *Kutwo*," replied the agent.

"No *Kutwo!*" I exclaimed. "Why not?"

"*Kutwo* still in Hankow. No come today; no come tomorrow; no know when come," and that was that to the smiling Chinese agent and all the explanation I could get.

Straightway I went to the steamship company to verify

this news, only to find it true. What to do? No British boats, the agent there said, were permitted for the present to leave Hankow, and they had no idea when they would be sailing.

Just then Mr. Arthur Rugh, who has been doing religious work in Yenching and who had come to Kuling the latter part of July for a student conference, came into the office with the news that he had found a Chinese boat scheduled to sail that afternoon and that he could get passage as far as Nanking. He said the Yangtze was mined at Kiang Yin and no ships could get through to Shanghai. Mr. Rugh was good enough to take Miss Drummond, a stranded Presbyterian missionary from Nanking, and me in his care, and we sailed that afternoon, thinking that perhaps Mr. Rugh and I could get a plane or train to Shanghai.

That evening at Anking we witnessed an exciting example of hysterical mob psychology. A tremendous crowd was waiting on the dock. Few boats had gone down river and the people were in a panic. When our boat pulled up, they jumped from the dock, climbing aboard like ants and chattering as only an Oriental mob can. We didn't know whether the boat would be swamped or not, but being evidently not heavily laden with cargo, it survived the assault. Every available space on deck and in passageways was quickly filled with people.

No Way of Escape

When we arrived in Nanking yesterday afternoon we heard many stories of evacuation of the Chinese from here and sad tales of fighting in Shanghai. No planes were leaving yesterday or today and more than one hundred reservations had been made. Mr. Donald Rees, who also was anxious to get to Shanghai, and I found a train was being sent in a roundabout way to the South station in Shanghai, and decided to take it. (The Shanghai-Peiping Railway has been commandeered for troops.) But at 9 P.M. Mr. Rees phoned that such alarming rumors were coming from Shanghai—the killing of Dr. Rawlinson, editor of the *Chinese Recorder,* and other noncombatants on the streets, and there were so many chances of horrible things happening in trying to get into Shanghai—that he did not feel he should take the responsibility of my going. So here I am in Nanking in the midst of an air raid.

Miss Moffett has shown calm executive ability in the situation. It was she who was shot twice (one a most serious abdominal wound) during the 1927 trouble. The Chinese hid her from Thursday until Saturday and it was Monday before a gunboat got her to Shanghai for an operation. In spite of this experience she has kept on with her work, an example of selfless service.

This morning I went to a Chinese church service. I did not understand a word but the spirit was unmistakable. The congregation was largely composed of young men, thoughtful and reverent. After a short talk by the pastor he asked for prayers, and one after another responded earnestly, both men and women. They sang "Rock of Ages" and "Jesus, Lover of My Soul," and all their hearts were in the singing. How I wish the ignorant or skeptical Christians in America might have witnessed with me this calm Christian faith among the Chinese!

It is 5:15 P.M. The siren signal has just been given that the air raid is over and the group is dispersing. For three hours they have been housed here, quiet and without panic. One beautiful Chinese girl who speaks excellent English asked me, "Are you afraid?" and I answered, "No, my trust is in God." She replied, "We, too, are all Christians and are not afraid." I have heard wonderful stories of the Chinese people in emergency. Today I have seen it with my own eyes. To these people faith is not a theory but triumphant actuality. The Eternal God is their dwelling place and underneath are the everlasting arms.

BOOKS

A Business That Did Not Slump

THE ENGLISH COOPERATIVES. *By Sidney R. Elliott. Yale University Press, $3.00.*

THE COOPERATIVE movement yields a full crop of deadly dullness. Here is an exception. Mr. Elliott tells the story of the English cooperatives in such fashion as to excite the case-hardened. Of course the most bored knows that the Rochdale pioneers and their able followers have constructed a useful and highly successful business edifice. Mr. Elliott adds excitement to the picture.

It is edifying, for example, to be reminded that, with all of the collapse of business in 1930 and the years which followed, there was one great business which did not crack. And the author goes on to show the elements of strength in the cooperatives which furnished a stability denied old-line business. The picture which he gives of a great national business, owned and operated by seven and a half million cooperators, of their twelve thousand shops, three hundred factories and warehouses, and five billion dollars of annual business, is convincing. These cooperatives conduct the greatest flour mills and bakeries, are the largest importers of various staple foods, and conduct one of the biggest businesses in the world with its ramifications in mining, producing, distributing, retailing, and reaching out into banking and insurance. And all done without profit to any organizer, promoter, salesman or manager.

At one point, Mr. Elliott takes a radical departure from his contemporaries in the cooperative movement. The cooperatives, he thinks, must go into politics. And this might set American cooperators a-thinking. Some day, and perhaps not far distant, we may have a new party alignment. We might get a party committed to democracy through economic organization, and the suspicion grows that all devout cooperators should see that their final interest lies with the organized body of industrial workers, who in turn will discover that their destiny lies with the organized farmers.

HUBERT HERRING.

Leo—Liberal or Conservative?

LEO XIII AND OUR TIMES. *By René Fülöp-Miller. Longmans, Green & Company, $2.50.*

THOSE who remember with gratitude and admiration the author's *The Power and Secret of the Jesuits* (almost the best book on this difficult subject), not to mention other

works only a little less notable, will turn with interest to his treatment of Leo XIII. They will find much to reward but much also to disappoint them. His definition of liberalism (p. 17) is misleading. His praise of the "unity" of the Vatican council (p. 27) is preposterous. His bird's eye view of modern philosophy from Descartes to Kant is neither adequate, accurate nor necessary. The erection of a monument to Giordano Bruno in Rome, on the spot where he was burned by the Inquisition, seems to impress him as a shocking attack upon religion. (If the Roman Catholic Church had itself built an "expiatory monument" for Bruno, as the Calvinists of Geneva did for Servetus, the Freemasons and freethinkers would not have had to do it.) There is admirable treatment of Leo's liberalism on scientific and technical matters and on social questions, and of his theological conservatism. He favored railroads, gas and electricity and wrote a Latin poem in praise of photography, and he had strongly approved Pius IX's Syllabus of Errors. Most important were his encouragement of the Thomist philosophy and his encyclical *Rerum Novarum* on economic and social questions. His Thomist absolutism was combined with a diplomatic opportunism based on the realization that "within the world the methods of the world are alone effective, and that only the proper utilization of these methods could bring about that success in the temporal sphere without which an actively functioning church, whose very existence is closely bound up with earthly events, cannot possibly endure." In his social views, Leo exalted the dignity and the rights of men, but denied their equality. He envisaged, rather, a graded society which might—if the term can be used without a sinister connotation—be called an industrial and economic feudalism. In the light of his plan, says Fülöp-Miller, "society, like the rest of creation [and like the church itself, it may be added], is a graduated order consisting of various ranks and stations." It is true that *Rerum Novarum* "offered a Christian alternative to Marxism"; but it is also true that Protestant social leaders had offered one half a century earlier.

W. E. GARRISON.

Books in Brief

THE NEW SOVIET CONSTITUTION, A STUDY IN SOCIALIST DEMOCRACY. *By Anna Louise Strong. Henry Holt & Co., $1.50.*

As a strictly factual statement regarding the contents of the new Russian constitution and the steps leading to its adoption, this is probably unsurpassed. It contains the full text of the constitution. But it is also a defense of the soviet system from the inside by one who is closely associated with it. Those who want to form an independent judgment will doubtless wish to supplant an ex parte statement by information from other sources.

THE PASTORAL EPISTLES; INTRODUCTION, TRANSLATION AND NOTES. *By Sir Robert Falconer. Oxford, At the Clarendon Press, $5.00.*

The author of this study of the Pastoral Epistles resumes literary work after a quarter of a century in university administration. He has used recent studies of his sources to great advantage. He advances a theory that in the Pastorals, particularly 2 Timothy and Titus, there are materials actually written by Paul, besides other materials which have a Pauline base. These were worked over by a successor to Timothy, who is responsible for the unity of language which the Pastorals possess. A highly important part of the distinctive theory of authorship is that the Pastorals *in their final form* were written shortly after Luke-Acts and before Revelation. This suggests the problem which faces any editor of the Pastorals: can he relate the situation in Christianity which they reflect to so early a period? It may be stated that the present work is not successful at this point. The chief value of the work is in the Notes, for it is here that the author used competent secondary studies to excellent advantage.

Books Received

Binks, His Dog and His Heart. By Elinore Cowan Stone. Appleton-Century Co., $1.00. A lovely little book about a lame boy and his dog.

Presbyterians in Colonial Pennsylvania. By Guy Soulliard Klett. University of Pennsylvania Press, $3.00. A scholarly study of Presbyterian and Scotch-Irish migration to Pennsylvania in the eighteenth century and the part they played in the developing culture.

Once Upon a Time in Egypt, Story and Pictures. By Frances Kent Gere. Longmans, Green & Co., $2.00. A child's book illustrated so beautifully and with such sensitive appreciation of the spirit of Egyptian art that adults will take delight in it.

The Life to Live, and Other Plainpoems. By William Hunter Maxwell. Bruce Humphries, $2.00.

The March of the Past. By Alexandra Fechin. Writers' Editions, Santa Fe, $4.00. Born in Russia and there married to the eminent painter who is known to everyone who ever heard of Taos and to many who have not, Alexandra Fechin now for the first time writes for publication in English. Though she went through the Russian revolution and draws from it the material for the two stories here presented, she describes herself as "a dreamer and not concerned with problems of the social order." So these are neither horror tales nor hero tales of the revolution but human interest stories, conceived by a sensitive mind and told in a clear and fluent style.

Who Were the Eleven Million? By David Lawrence. Appleton-Century Co., $1.00. The "eleven million" were Mr. Roosevelt's popular plurality in the 1936 election. By Mr. Lawrence's estimate they were the voting members of six million grateful families that had received some form of direct relief, the two million farmers and city home-owners whose property had been saved by the direct intervention of the federal government, and the other uncountable millions whose votes were influenced by partisan propaganda carried on by federal office-holders and relief agents. It was, he thinks, a bought election, not a free election. As a method of organizing the opposition, he recommends a Committee on Constitutional Government to coordinate Republicans and conservative Democrats.

The Long Way Home. By Sylvia Chatfield Bates. Harcourt, $2.50. (To be reviewed.)

The Professional Thief. By a Professional Thief. Annotated by Edwin H. Sutherland. University of Chicago Press, $2.50. A view of theft as a full-time job and an organized institution, given in the words of one (now deceased) who was a successful practitioner for twenty years. Together with Professor Sutherland's comments, it forms an unemotional, scientific and illuminating study of the mind and methods of this class of professional criminals. (To be published Nov. 2.)

Prelude to Peace, A Realistic View of International Relations. By Henry A. Atkinson. Harpers, $2.00. (To be reviewed.)

A Reporter at the Papal Court. By Thomas B. Morgan. Longmans, $3.00. Morgan has covered the Vatican since 1921. He has seen all and knows all, but he does not tell all. He writes chiefly of the more picturesque and personal side. He tells how bishops are appointed, how ecclesiastical news is given out, how many chandeliers there are in St. Peter's and where one may get a drink in Vatican City, but throws no light, for example, on the relations between the papacy and the fascist government. (To be published Oct. 26.)

On the Trail of Truth, Adventures in Religion. By John Milton Moore. Revell, $1.50. Dr. Moore coined a good title for a book which, though "not an autobiography," is a record of his own spiritual and intellectual pilgrimage. It is the story of a growing mind and a continually enriched view of religion. Dr. Moore has had an eminent and useful career, in the Baptist ministry and in the Federal Council of Churches. What he says will guide and encourage the young and comfort the old.

The Human Mind. By Karl A. Menninger. Second edition, enlarged and rewritten. Alfred A. Knopf, $5.00. (To be reviewed.)

Ballad Opera. By Edmond McAdoo Cagey. Columbia University Press, $3.00. (To be reviewed.)

John Wesley in the Evolution of Protestantism. By Maximin Piette. Sheed & Ward, $5.00. (To be reviewed.)

Try Living. By William Moulton Marston. Crowell, $1.75. Dr. Marston has been described as "the most practical psychologist in America." Hollywood thought so when it set him to studying audience reactions. He writes here an unusual kind of "success" book—one that advises to forget about success and enjoy life. If that sounds irresponsible, read the book and find out what it really means. The author peddles no psychological nostrum but gives much wise counsel in very palatable form.

Felicita. By R. E. Spencer. Bobbs-Merrill, $2.00. A bit of dream-fantasy, in which a phantom, summoned by the creative urge of one who would write the romance of an old house and those who had lived in it, becomes through love more substantial than the house itself. A beautiful and subtle variation of the Pygmalion-Galatea motif.

CORRESPONDENCE

Boycott Japanese Goods?

EDITOR THE CHRISTIAN CENTURY:

SIR: The Seattle ministers voted against boycotting Japanese goods, and in so doing reversed the decision made in the minds of many of them previously. Dr. T. Z. Koo, secretary of the International Student Federation, made an impassioned plea for the Seattle churches to help stop Japanese invasion in China, possibly by boycotting Japanese products. This was not the only method he had to propose but it was one method. The ministers generally felt that such a course of action would probably be effective and perhaps wise. But the courtesy of the floor was granted to David E. Norcross, local representative of the National Council for the Prevention of War, and he so effectively argued against the boycott as to discredit it in the minds of the clergy, and they voted it down.

His point was that America is not at war with Japan nor does it intend to be. Our purpose is not to help China win the war, but to stop the war. War itself is our enemy, not Japan. What we should do, therefore, is to stop shipment of munitions and scrap iron to Japan, and China too for that matter, and starve out war rather than people. It is now our hope that we can secure really effective embargoes on war shipments. The labor groups went ahead with the boycott plans, but the clergy withdrew from it. The issue was very real. Unselfish idealists were divided in their allegiance to peace on the one hand and to justice on the other. The confusion of pacifists was here clearly reflected. But at the outcome many felt that the issue was resolved, and that if our own neutrality act honestly applied would really put as much or more pressure on Japan than on China (as it probably would since Japan will no doubt put a blockade around China anyhow), then the cause of peace and justice would be effectively served.

Asbury Methodist Church, P. M. HAMMOND
Seattle, Wash.

Is Congress Supreme?

EDITOR THE CHRISTIAN CENTURY:

SIR: In your editorial of September 29, "What Is a Constitution?" you make a good argument for what amounts to the supremacy of the judiciary in our government, but you leave a number of important questions unanswered. If, as you say or imply, the founding fathers were well aware that they had given the judiciary power to declare laws unconstitutional, why was not that power used to destroy the sedition laws, which were so evidently contrary to the Bill of Rights? Why was the discovering of that power of the courts to nullify laws of Congress left to a time when it was necessary for Chief Justice Marshall to find a face saving device in his fight with President Jefferson? Why was it used by Marshall only in that one incident where the law had to do with the judiciary and he could make his power effective? If Marshall had used the power against any law not in the power of the judiciary to enforce, is it not probable that the President would have ignored his decision? Jefferson and Jackson certainly would, and probably Madison and Monroe. Moreover, if the framers of the Constitution had intended the judiciary to be supreme, why did they put in the Constitution that clause making the appellate jurisdiction of the Supreme Court subject to "such exceptions and under such regulations as the Congress shall make"? This clause certainly makes Congress supreme over the courts in everything except the "original jurisdiction" of the Supreme Court.

So much for the work of the founding fathers. Now how has the doctrine of judicial supremacy worked in practice? By its use in the Dred Scott case it was a large factor in producing the Civil War, and it seems that another war was only just averted by the court's reversing itself in the Wagner Labor decision. It seems to me that not only did the founding fathers intend Congress to be supreme in our government but that the experience of the last 150 years shows that condition to be safer and more desirable.

Westport, Me. H. A. SWANTON.

The Question Box

Much has been written of late regarding the proposal of the British Commission for the partition of Palestine between the Arabs and the Jews, but I have seen no specific definition of the proposed division of the country. Would you please describe the plan in the precise terms of the suggestions made by the commission? It would help your readers to visualize the land as it would be assigned under the new arrangement. G. F. K., Freeport, Illinois.

ACCORDING to the pronouncements of the Peel Commission, the border line starts at the Mediterranean from the Ras an Naqura (the so-called "Ladder of Tyre," about half way between Acre and Tyre) and follows the northern and eastern frontier of Palestine to Lake Tiberias, crosses the lake to the outflow of the Jordan, and continues down the river to a point a little north of Beisan. Then it cuts westward across the Beisan plain and runs along the southern edge of the valley of Jezreel and across the plain of Esdraelon to a point near Megiddo, from which it crosses the Carmel ridge in the vicinity of the Megiddo road. Reaching thus the maritime plain, the line runs southward along its eastern edge, curving west to avoid Tulkarm, until it reaches the Jerusalem-Jaffa corridor near Lydda. South of the corridor it continues down the edge of the plain to a point about ten miles south of the Zionist colony Rehovot, from which point it turns westward again to the Mediterranean about half way between Jaffa and Gaza.

The principle adopted for the partition of Palestine is the separation of the areas in which the Jews have acquired land and settled from those which are wholly or mainly occupied by Arabs. The Jewish lands and colonies are found mostly in the maritime plain between Al Majdal and Mount Carmel, in the neighborhood of Haifa, in the plain of Esdraelon and the valley of Jezreel, and in the east of Galilee, i.e. south of Tiberias, on the shores of the lake, near Safad, and in the Hulah (Lake Mirom) basin. The rest of Galilee and the northern part of the plain of Acre are almost wholly occupied by Arabs. So is the central hill-country of old Samaria and Judaea—except for Jerusalem and its vicinity. The towns of Nablus, Jenin and Tulkarm, the last an outpost on the edge of the maritime plain, are centers of Arab nationalism. Except in and near Jerusalem and at Hebron there are practically no Jews between Jenin and Beersheba. The Arab block extends eastward to the Jordan between the Dead sea and Beisan. In the area lying south and southeast of Beersheba to the Egyptian frontier the Jews have purchased isolated blocks of land, but the population is entirely Arab.

There still remains the important question of the administrative control of the holy places, which it would be unwise to assign either to Arab or Jewish authority. To meet this exigency it is proposed to set aside an area including Jerusalem and Bethlehem, together with a corridor connecting them with Jaffa, and embracing also Ramleh and Lydda. This enclave would be under neither Jewish or Arab supervision, but would be administered by the mandate government of the whole of Palestine, the British High Commissioner and his cabinet.

H. L. W.

XUM

NEWS *of the* CHRISTIAN WORLD

Atlanta Minister Succeeds Dr.Sizoo

Ministers Union Names New Leader—Church Federation in Own Home—Socialized Medicine Looms

(Correspondence from Washington)

WASHINGTON, D. C., Oct. 9.—Work in the churches is in full stride once more after the summer let-down, and pastors generally report an encouraging outlook.

New York Avenue Presbyterian, vacant for 17 months since the removal of Dr. Joseph R. Sizoo to New York, welcomed its new pastor Oct. 1. He is Rev. Peter Marshall and he comes from a four-year pastorate in Westminster Church, Atlanta. The new preacher is a vigorous looking young man in his mid-thirties who comes with a splendid record of achievement in the south. His task will not be an easy one in this pulpit where strong preaching has been the rule, but his friends harbor not the least doubt of his ability to measure up to the best traditions of the past.

* * *

Dr. Blackwelder Heads Ministers Union

The interdenominational Ministerial Union will this year be under the guidance of Dr. Oscar F. Blackwelder, pastor of the Church of the Reformation and already one of Washington's best loved ministers, though he is a comparatively recent comer. The union is now meeting monthly instead of bimonthly. The first fall meeting was a day of inspiration and fellowship, addressed by Dr. Harris E. Kirk of Baltimore, Dean Noble C. Powell of the Washington Cathedral and Dr. Ross C. Stover of Philadelphia.

* * *

Church Federation Installed In New Home

Washington becomes the first city in the land to afford its Church Federation headquarters a home of its own. Installed at last and comfortably settled in the new five-story and annex building, the former home of Admiral Bronson, the federation enters upon a new period of progress. This building, as previously announced, is the gift of an unnamed benefactor who was anxious to have cooperative Protestant Christianity established on a permanent basis. The giver not only donated the property, but at a cost of more than $20,000 put it in first class condition. Dr. W. L. Darby, who has just completed 15 years of service as executive secretary of the federation, is wearing an expansive smile these days as he and his staff take possession of the property. Three hospital workers, a juvenile court worker, a social welfare director in the person of Rev. J. L. Mixon, and two office secretaries comprise the staff.

* * *

Two Ministers Retire

Two long term pastors have recently retired from active service. Rev. Freeley Rohrer, for 22 years pastor of Metropolitan Presbyterian Church, and Rev. George W. Nicholas, 24 years at Keller Memorial Lutheran, are the men laying down their work for a well earned rest from the strenuous duties of a city parish.

Dr. Oliver J. Hart, of St. John's Episcopal, will undoubtedly attain to the dignity of the bishopric one of these days but not just yet, he says. Twice within a year he has been asked to undertake the duties of bishop coadjutor but has declined both invitations. The latest came from the Western New York district, but Dr. Hart prefers to remain at his post in Washington and so advised his petitioners.

* * *

Socialized Medicine Alarms Doctors

Physicians hereabouts wear a worried look and all on account of the growing prospects of socialized medicine. The Employees Medical Service organization in the Home Loan Bank administration already claims 1000 members out of a total of 2000 employees. For $2.20 a month, the plan offers a member medical care, three weeks hospitalization per year, minor operations that may be necessary and nursing. For $3.30 per month the members of his immediate family receive the benefits thus offered. Clinical headquarters have been secured and a medical director selected. A staff of five or six physicians and perhaps ten attendants will be on call. When it is remembered that there are in Washington approximately 110,000 federal employes, with a total including dependents of at least three times that number, the apprehension among the medical fraternity is not surprising. What will it grow into is a question these men, particularly the younger ones, are asking. The answer is not at hand.

* * *

Chinese Church Asks Aid

The Chinese Community Church, successfully launched about two years ago, is asking the city to help the church to secure a home. Residential property on 16th street has been secured and a campaign to raise $60,000 is about to be waged. Now that the tides of sympathy for hard pressed China are running so strongly, the time may be opportune for Chinese in America to be asking for and securing substantial aid. Rev. C. C. Hung, the pastor of the local flock, is energetically pursuing his work among his 800 fellow countrymen here and is meeting with good success.

W. S. ABERNETHY.

Fight for Civil Liberties In San Antonio

Early in the summer the police of San Antonio, Tex., raided the office of the Workers Alliance, a supposedly communistic labor union, and completely wrecked the building. No effective protest was made. But several weeks ago a group of about 50 individuals, called by the "Texas firebrand," Maurey Maverick, met to consider the formation of a local Civil Liberties Union. Clergymen of various denominations, a Jewish rabbi, lawyers, businessmen and teachers have joined together with a determination to resist further inroads upon civil and religious liberties in their city.

Industry Resists C.I.O. in South

Fight by Many Employers to Keep Labor Unions Out Involves Denials of Civil Liberty

(Correspondence from the New South)

NASHVILLE, TENN., Oct. 1.—Again and again certain employers in the south have boldly asserted they were not going to tolerate labor unions. When asked how they were going to keep them out of the section since unions inevitably follow industry, their reply has been evasive but determined. It was obvious that they meant to use violence or whatever means they believed were required. Of course there are many employers and leaders of public opinion who do not share this attitude but there are too few who openly denounce it.

Two years ago the governor's committee appointed to investigate the Harlan coal fields reported that "free speech and the right of peaceable assemblage is scarcely tolerated," and the chairman of the national bituminous coal board under the NRA said that "men are not free to meet in Harlan county." He even charged that "no religion, no lodge, no organization" is free. The governor's committee reported that "reprisals on the part of bankers, coal operators and others of the wealthier class were practiced against churches whose ministers had the courage to discuss from the pulpit the intolerable conditions known to exist in Harlan county." Rev. Mr. Vogel of the Methodist Church in Harlan testified before the LaFollette Senate committee that he was forced to give up his church because of the opposition of certain businessmen to his efforts to secure justice, uphold the Bill of Rights and induce the operators to stop the use of violence. His bishop congratulated him on being able to get out before he was shot, as so many miners had been.

* * *

Recent Civil Liberty Violations

It will be recalled that only a few years ago one Edward McGrady was seized at his hotel at Elizabethton, Tenn., in the middle of the night by a group of otherwise respectable men, including, it is claimed on good authority, a banker and a preacher, escorted across the state line and told not to come back on penalty of his life. He came back and has been the government's ace mediator in industrial disputes most of the time since. A few weeks ago in Cleveland, Tenn., a government conciliator and a labor leader, who had been asked in by the employers to help iron out matters at the conclusion of a four weeks strike, were forcibly escorted out of the city by a group of merchants. These "good citizens" gave as their excuse the fact that the strike had cost them $200,000 in trade. The 2,000 striking wage-earners had avoided violence and honored both the laws and themselves by keeping the peace, suffering meanwhile the loss of that same $200,000 in wages in order to better their condition permanently. It re-

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mained for otherwise respectable businessmen to become mobsters.

The story of Cleveland is the story of a number of other industrial towns in the south. This section has not been the scene of such bloody mass killings as Chicago and other industrial centers in the north where unionism is more thoroughly established. The technique down here seems to be that grimly indicated by the gentlemen referred to in the first paragraph of this letter. In Tupelo, Miss., a young woman, graduate of Vassar and a "socialite" in her home city of Memphis, was twice escorted forcibly out of the town where she went as an organizer for the C.I.O.—once by businessmen and the next time by young women employees to whom the businessmen tendered a banquet as a reward for their courage and fidelity. In Gadsen, Ala., two A. F. of L. officials, mistaken for C.I.O. organizers, were beaten up in broad daylight. The irony of that incident is heightened by the fact that they were there to keep the C.I.O. out. In Dallas, Herbert Harris, a mild-mannered Socialist lecturer and a conscientious pacifist, was tarred and feathered; his comrade, a graduate of the University of Tennessee, was beaten and their motion picture apparatus was destroyed at the close of a lecture given, by consent of the officials, in a city park.

* * *

Memphis Mayor Closes City To C.I.O. Organizers

Now to cap all the mayor of Memphis serves public notice that no C.I.O. organizers will be tolerated in his city. Just what he means to do about the Bill of Rights he does not say but doubtless it was illustrated in the beating of a prominent labor organizer, who dared to act under it by coming to town with the avowed intention of organizing workers. It was in Memphis a few years ago that a graduate of the University of North Carolina, a young book salesman, was thrown in jail and kept over the week-end without a hearing when he innocently inquired at the police station if the police knew of any communist meetings he might attend, as he knew nothing about communists and had the week-end on his hands away from home.

* * *

Many Defenders of Liberty In the South

Such dailies as the *News* of Chattanooga, the *Press-Scimiter* of Memphis, the *News-Sentinel* of Knoxville, the *Tennessean* of Nashville and the *Courier-Journal* of Louisville are staunch in their defense of civil liberties and the rights of labor to organize. The New Deal governors are also showing a genuine regard for the same things. Governor Aldred of Texas sent the famous rangers to Dallas to protect organizers against this manifestation of the mob spirit by certain so-called best citizens; Governor Chander sent state police to Harlan county for the same purpose; Governor Graves of Alabama has stoutly defended law and order against mobsters. These state executives have acted only when local police officials have refused or failed to enforce the laws against such middle-class outlaws.

Meanwhile it is worth emphasizing that grand juries all too often fail to indict such outlaws, that there is too much silence on the part of ministers and other molders of public opinion and that there is altogether too little interest in labor's fortunes among church folk.

ALVA W. TAYLOR.

New Prohibition Gains in India

Madras Government Records Progress—Personal Liberty Cry Raised—Christians Question New Policy

(Correspondence from India)

NAGPUR, Sept. 20.—In my letter of last month I mentioned that the congress ministries which had accepted responsibility for government in six provinces had decided to introduce prohibition. Since then the Bengal ministry, which is not congress, has declared in favor of a prohibition policy, and the congress has come into power in the North West Frontier province. This province has a Moslem majority, and therefore prohibition is sure to be introduced there under the new congress ministry. There are indications that the Assam government also will soon come under the congress. The provinces of Sindh and the Punjab are thus the two of the remaining three provinces in British India which have no congress ministries, but these provinces being predominantly Moslem in population, there is every likelihood of their also favoring the prohibition policy.

* * *

Madras Government Takes Long Steps

The government of Madras under the veteran congress prime minister, Mr. Rajagopalachari, has made the greatest progress so far in prohibition plans. From Oct. 1, prohibition is to come into force in the district of Salem in Madras presidency. The prohibition bill now ready will be introduced very soon in the Madras legislative assembly now in session. Meanwhile a communiqué issued by the Madras government sets out the steps that are being taken for the enforcement of prohibition in the Salem district. The sale and public consumption of alcoholic liquors will be prohibited, and consumption of liquor in homes will be just as punishable as its sale and consumption in public. A system of special personal permits for a limited number of persons who apply will be given for domestic consumption of bottled foreign liquor only. The permit holder has to pay an annual fee of Rs.10 and should preserve all liquor bills for check. Tapping of trees for sweet toddy will continue but tapping them for fermented toddy will be prevented. Opium and *ganja* (a drug like opium) shops will be closed in the Salem district from Oct. 1, but departmental sales will be allowed only to those who are confirmed addicts. Licenses for the sale of brandy by chemists will continue, but medicated wines will be allowed to be sold only by those chemists who have licenses to sell brandy on prescription.

* * *

Nonofficial Aid in Enforcement Of Prohibition

The government is counting much on the help that nonofficial agencies will give in the detection and prevention of offenses against prohibition laws. The whole village is to be made responsible for exercising moral influence against the use of liquor. The excise officials and the police will have to depend a great deal on nonofficials in villages and towns to detect and prevent illicit distillation and sale of liquor. Considering the fact that even drinking in moderation is looked upon with social and religious disapprobation by Muslims and higher caste Hindus, the congress ministry is on safe ground.

Nevertheless the cry is being raised by some groups that personal liberty is being infringed, and it is strange that Christians are among those who raise this cry. Mr. Rajagopalachari, in his speech on the budget introducing prohibition in the legislative assembly, said in reply to this argument: "I do claim that the principle of individual liberty is the peculiar virtue of British life and civilization, and India does not and will not grudge to acknowledge this heritage from the British. However, I do claim that the right to sell liquor is not the right of personal liberty. I do claim that the right to sell poisons does not fall within the category of personal liberty. I do claim that it is not right for a government to sell liquor and give material for the satisfaction of the morbid cravings of its citizens. . . . I wish to ask if in England, where the right of personal liberty is recognized at its highest, opium can be sold or is allowed to be taken. I do claim that so far as we are concerned toddy, arrack, beer, wines and all other liquors are as bad as opium is, perhaps worse in certain respects."

* * *

Are Christians Against Prohibition?

Mr. Gandhi received several protests from Christian correspondents against prohibition saying that they understand temperance but not prohibition, which "trenches upon their privilege to drink." Along with a number of other Christians, I was asked by Mr. Gandhi what I felt about it. My statement supporting prohibition has been published by Mr. Gandhi in his weekly along with the opinion of Rev. A. Ralla Ram, general secretary of the Student Christian Movement of India. Mr. Ralla Ram wrote: "I give my full support to the objective of the congress to bring about complete prohibition in the country. Those who are asking that we should be satisfied with temperance should not be listened to."

The following are extracts from my published statement: "As a Christian Indian I rejoice that the congress ministries have placed prohibition in the very forefront of their program. In the past, few British and American missionaries lent support to the anti-drink campaign of the congress, under the mistaken notion that it was adopted only to harass the British government and not from a genuine desire for reform. Unfortunately Indian Christians also took their cue from the missionaries and generally kept aloof from the movement. But the sincerity of the congress leaders in advocating prohibition is beyond question. . . . The poorer classes in the villages, including Christians, need protection more than any other group of people from the temptations of drink now placed before them. Indian villages will have new life and prosperity when drink is abolished. The Christian Indian community along with other communities stands to gain immensely by this measure. Whatever may be the national habits and traditions of the missionaries from the West in regard to drink, we may trust that their sense of practical wisdom will lead them to adopt a neutral attitude on this question, if they are unable to give active support to the cause of prohibition. . . . But Christian Indians should

not have any difficulty in wholeheartedly cooperating with their fellow countrymen in making prohibition a complete success."

P. Oomman Philip.

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St. Louis Plans for Aggressive Year

Church Federation Announces Enlarged Program—Protest Anti-Nazi Congress —T .Z. Koo Visits City

(Correspondence from St. Louis)

St. Louis, Oct. 8.—The Church Federation here has launched an intensive program beginning this fall under the dynamic leadership of Clark Walker Cummings, executive secretary, and Dean Sidney Sweet, president. A city-wide go-to-church campaign will run for five weeks, starting Oct. 31, accompanied by an unprecedented publicity program headed by B. E. Chappelow, one of the lay leaders of the city. Included in the federation's schedule will be an Armistice day service at Christ Church Cathedral with Dr. Burris A. Jenkins as speaker, the annual dinner at Hotel Jefferson, Dec. 6, a New Year's service in the Municipal auditorium, a religious census of the city and county, Feb. 6, the establishment of Schools of Christian Living in cooperation with the educational authorities, and the annual Lenten services, climaxed by the Easter sunrise service in Forest Park.

* * *

Federation's 13 Districts Hold Annual Meetings

The federation is divided into 13 districts in city and county, each having its own organization. Early in December, each of these districts will hold its individual annual gathering and will be addressed by one of four local clergymen who have traveled abroad during the summer. These speakers who will be assigned to the district meetings are: Dr. Ivan Lee Holt, pastor of St. John's Methodist Church; Dr. H. A. Woolfall, rector of St. Peter's Church; Dr. Harold E. Camp of Mt. Auburn Methodist; and Dean Sidney Sweet of Christ Church Cathedral, who has just returned from China. It is expected that a total of over 2000 persons will attend the district meetings, and nearly 1000 will gather at the annual dinner.

* * *

Meeting Called to Plan Anti-Nazi Protest

St. Louis, a city with considerable numbers of citizens of German origin, has been the recent scene of pro-nazi demonstrations. Thus, it is no great surprise that plans are being made for a Nazi Congress to be held here Nov. 20 and 21 with an anticipated attendance of from 12,000 to 15,000. Two ministers, a rabbi, and a member of the faculty of Washington University, have formed themselves into a committee to formulate plans for a protest counter-demonstration. Letters have been sent out by this committee to heads of women's clubs, educators, war veterans' organizations, and trade union leaders, urging them to support plans for the counter-demonstration.

The letter reads in part: "You have no doubt noticed the preliminary announcements of the Nazi Congress. . . . There is every indication that this meeting will be staged on a large and spectacular scale. It will expose our community to the highly developed technique of propaganda which is so successfully used by the totalitarian state. Those of us who believe in the methods of democracy have no wish to meet this situation with repressive measures. It does seem, however, that the issue ought not to be allowed to go by default. We believe that this occasion calls for an impressive, dignified and well-sponsored setting forth of the American way." The letter was signed by Dr. Truman B. Douglass of Pilgrim Congregational Church, Bishop William Scarlett, Rabbi Ferdinand Isserman of Temple Israel, and Dr. Evarts Graham, professor of surgery at Washington University.

Previous nazi demonstrations here have been tolerated by the citizenry with a curious attitude tempered by a degree of amusement. It will be interesting to see what the reaction will be to this more serious German mass movement which will invade the city for two days under the sonorous title of "Pro-Nazi Amerika-Deutscher Volksbund."

* * *

Chinese Leader Visits City

Dr. T. Z. Koo recently visited St. Louis for a series of addresses. He frankly discredits any hope that China will be able to defeat the Japanese forces if the war continues. He feels that Japan has taken most seriously the attitude of the United States as expressed by the President. He feels that if the other world powers would declare a boycott, Japan would be quickly stopped, since Japan is spending $3,000,000 a day on the war and is already laboring under severe financial pressure.

* * *

Evangelical and Reformed Church Congress

About 1,000 pastors and laymen of the Evangelical and Reformed Churches of Missouri, Kansas, southern Illinois and southeast Iowa, are expected to come together here for the first annual Mississippi Valley Men's Congress to be held at Trinity Evangelical Church Oct. 23 and 24. Speakers for this event are: W. H. Witthaus, president of the national brotherhood of the denomination, H. L. Streich, executive secretary of that organization, Rev. R. A. Mensendiek of Quincy, Ill., and Rev. J. H. Overbeck, president of the Missouri district. Bishop William Scarlett will lead a series of seminars on the theme "Churchmen and the World."

* * *

And So Forth

The Methodist Episcopal ministers of St. Louis and the rest of Missouri will meet for a retreat at Sedalia Oct. 26 for the purpose of renewing the emphasis on evangelism. Speakers for the occasion will be Bishop Charles L. Mead of Kansas City, Dr. O. E. Allison of Kansas City, Kan., Dr. Frank Neff of Carthage, Rev. Ben Morris Ridpath of St. Louis, Bishop Frederick Keeney of Chicago, and Dr. Richard Raines of Minneapolis.

The Y.M.H.A. Liberal Forum has scheduled a brilliant array of speakers for the fall season who will talk on timely subjects. They will include Sen. Burton K. Wheeler, Walter Millis, Cornelia Bryce Pinchot and Mordecai Ezekiel. Their topics will cover the subjects of war, politics and economics.

Dr. Loren M. Edwards, who came to St. Louis five years ago as pastor of Grace Methodist Church, has returned to Colorado to be pastor at First Church, Colorado Springs. Rev. Wilbert Dowson, formerly of Colorado Springs, has come to Grace Church.

Ben Morris Ridpath.

XUM

Preaching Mission In New York Area

Many Leaders to Conduct Late October Meetings—Week-Day Religious Education—Death of Dr. Hageman

(Correspondence from Albany)

ALBANY, Oct. 6.—The capital district of the Empire state will entertain the National Preaching Mission Oct. 24-27. Originally arranged by the Albany Ministers' Association, it was generously shared with the whole area. The general chairman is Dr. M. Stephen James of the Albany First Reformed Church. In the position of program chairman is Rev. Eugene Blake of the Albany First Presbyterian Church. In Troy, the general chairman is Dr. Frederick W. Evans of the Second Presbyterian Church and the program chairman is Dr. Frederick Allen of the First Baptist Church. In Schenectady, the general chairman is Dr. Victor Frelick of the State Street Presbyterian Church and the program chairman is Rev. Anthony Van Westenburg of Scotia. Dr. Coe Hayne of the National Baptist Council acts for the Federal Council of Churches on general publicity and Cameron Hyde, an experienced newspaper man, is his local representative. The program is being well set up through Dr. Wilbur T. Clemens of the State Council of Churches and Christian Education, Dr. Clemens serving as executive secretary.

The design of the National Preaching Mission is to arouse the entire community to the value of religion. In addition to mass meetings each of the four days and special conferences for ministers, young people, women and other church groups, luncheon and dinner conferences are being arranged for city officials, labor leaders, industrial and business leaders, the combined luncheon clubs, etc. The churches are being called to prayer to provide the spiritual atmosphere. Already plans are being made for follow-up local preaching missions after the main mission.

* * *

Imposing List of Leaders

In addition to the array of missioners, previously announced and including the names of J. Sutherland Bonnell, George Buttrick, George Irving, Adolf Keller, Muriel Lester, Joseph Fort Newton, Dan Poling, Francis Sayre and Mrs. Harper Sibley, the following have also been announced: Bishop Azariah of India, Bishop John T. Dallas, Dr. Harold C. Phillips of Cleveland, Dr. Carl Rasmussen of Washington, Dr. Richard Roberts of the United Church of Canada, Miss Ruth Seabury of Boston, Dr. Francis Wei of China, with Dr. Harry Holmes, Dr. Malcolm McLeod, Dr. J. V. Moldenhauer, Dr. A. J. Muste, Channing Tobias and Mrs. Imogene McPherson, all of New York.

* * *

Week-Day Religious Education

The City Board of Education finally agreed to a compromise with the City Council of Religious Education to allow one hour of released school time, 2:30 to 3:30 each school day. The previous decision restricted an outstanding program of instruction under three full-time paid teachers to the last half-hour of any school day. The Protestant people of the city were stirred to protest. Petitions were circulated and were rapidly being collected during the summer months when the Board of Education announced its decision. In the shakeup of the council resulting, Mr. Elmer Yelton resigned as the paid director after eight years of service and the writer, pastor of the Madison Avenue Baptist Church, was selected as his part-time successor. Mr. Yelton is also instructor in Bible and philosophy at Russell Sage College in Troy and felt that the double responsibility could not be continued at the present time. The council met in an enthusiastic gathering in the director's church Oct. 1, adopted a program and budget and proceeded to build up its work again. Already at this writing, two teachers have been engaged on a part-time basis and the first of the classes will be held Oct. 19.

* * *

Tragic Death of H. G. Hageman

The sudden death by drowning of Dr. Hageman, pastor of Trinity Methodist Church of Albany, took from us one of the most energetic and capable Protestant leaders of this generation. While vacationing near Lake Champlain, Dr. Hageman was fishing with a companion early on the morning of Aug. 23 when he tipped overboard and, in trying to regain the boat, capsized it with the fatal result. His companion was saved. Dr. Hageman had just completed 14 years of service in his church, doubling the membership during that period. He had been in the Methodist ministry for 25 years. The funeral was held in the church Aug. 26 with Rev. Ruford B. Cook, assistant pastor, Dr. Mark Kelley, district superintendent and Dr. M. Stephen James participating in the service and Bishop Edwin H. Hughes preaching the sermon. Bishop Hughes said that three adjectives described this man: "substantial, faithful and loyal." His friends thought that the bishop should have included the adjective "decisive," for Howard Hageman never wasted words, never wavered where moral issues were at stake, was quick in decision and proceeded to his tasks with characteristic energy. The Anti-Saloon League, the State Council of Churches and Religious Education, the Kiwanis, the Torch Club and the Methodist Conference and many other agencies were heavy losers in his passing.

* * *

Albany Ministers' Conference

The Ministers' Conference organized this year with Rev. Edwin T. Jones of the Third Reformed Church as president, Rev. Kenneth Walker of the Unitarian Church as vice-president and Rev. Eugene Blake of the First Presbyterian Church as secretary-treasurer.

* * *

Madison Avenue Reformed Church Looks for New Site

The church that lost its building by fire last spring is not planning to rebuild on the same site. A group of canvassers is now surveying neighborhoods in the western part of the city relative to a new location. The church is frankly looking for suggestions and expects to build the new church where Albany Protestants want it.

GEORGE L. CUTTON.

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Roosevelt Speech Stirs Chicago

Newspaper Editors Praise and Condemn —Sunday Evening Club Begins 31st Season—Rock River Conference

(Correspondence from Chicago)

CHICAGO, Oct. 11.—It is unnecessary that I should report the speech made by President Roosevelt at the dedication of the new bridge linking the north and south side outer drives, which immediately sent diplomats scurrying hither and yon in all the chancelleries of the world. The speech has aroused a furore of discussion in Chicago. Scarcely had the echoes of the speech died down when Col. Frank Knox, publisher of the *Chicago Daily News* and Republican vice-president candidate in the last election, addressing a convention at the Furniture Mart, said: "We have just listened to a splendid and inspiring talk by President Roosevelt this morning in which he talked on a subject on which there can be no division of attitude on the part of Americans.... The President's speech was magnificent."

But it only needed the next issue of the *Chicago Tribune* to show that, contrary to Colonel Knox's opinion, there was, indeed, vigorous "division of attitude" on the part of Americans. The "red herring" theme has been played up ad nauseam by the *Tribune* in cartoon and editorial daily. Attention is called to events across the sea, it asserts, and steps are taken which may ultimately plunge us into war, only to divert attention from Judge Black, an unbalanced budget, government spending, etc.

The *Tribune*, however, whose motives one must distrust, is not alone in opposition. Pacifist groups, who regard the President's pronouncement as a possible first step toward war, a good many businessmen with an eye on the stock market, friends of Italy and Germany who see that the President's principles have application to those countries as well as to Japan, and others, are displeased. On the whole, however, the President seems to have the support of the great majority of Chicagoans in his announced willingness to lead the United States in a policy of cooperation with other peace-loving nations to "quarantine" the war makers.

* * *

Sunday Evening Club Begins 31st Season

Bishop George Craig Stewart, of the Episcopal diocese of Chicago, was the speaker at the 31st season's opening service of the Sunday Evening Club, in Orchestra hall, Oct. 3. Clifford W. Barnes, founder and president of the club, conducted the service, much to the gratification of the great audience. Poor health has kept Mr. Barnes from the rostrum most of the time during the past two years, and his recovery and return to the club was hailed with great satisfaction. A notable list of speakers from all parts of America and from abroad is announced for the 8 o'clock service throughout the year; the 7 o'clock service will be given to special programs dramatizing civic, social and welfare work. Bishop Stewart's subject was "Can Christian Churches Get Together?" and his address was based upon his observations as a delegate to the Oxford and Edinburgh conferences. Referring to Christ's prayer "that they may all be one," and discussing national and religious divisions, he said: "Once more the conflict is not between governments, but between spiritual forces—between Mount Zion and Babylon, between Christ and Caesar."

* * *

Rock River Conference In Session

Approximately 600 delegates from 300 churches attended the 98th Rock river conference of the Methodist Episcopal Church at the Court Street Methodist Church, Rockford, Ill., during the past week. Among the important resolutions adopted was one calling upon all Americans to boycott Japanese goods "to stop the killing of Chinese and Japanese boys and innocent civilians." Other resolutions commended the policy of withdrawing protection from Americans remaining in the war zone, denounced isolation of the United States in world affairs, condemned violence in labor disputes, and urged the extension of collective bargaining to all workers.

* * *

Ministers Study Psychiatry And Religion

"Personality Problems viewed in the Combined Light of Psychiatry and Religion" is the title of the fourth study course for ministers and social workers to be sponsored by the joint committee on the church and social work of the Chicago Church Federation and the Council of Social Agencies of Chicago. The first session will be held this afternoon, Oct. 11, in the Central Y.M.C.A. auditorium, and the succeeding sessions on the following Mondays, from 1 to 2:30 p.m. Leading psychiatrists, clergymen and social workers will participate. The provision of this course, which already has received a large registration, grows out of the conviction that modern life increasingly needs the wisdom and helpfulness of Christian ministers trained to deal with personal problems through the newer techniques of psychiatry and social service. The course is open, without charge, to all religious and social workers.

* * *

And So Forth

Rev. Guy Wimmer, pastor of Foster Park Baptist Church, Chicago, will assume his new duties as executive secretary of the Illinois Baptist state convention, at the 92nd meeting of the convention in Bloomington, Oct. 18-21. Dr. A. E. Peterson, who for 17 years has been executive secretary and director of promotion, will continue in the latter office.

Salem Evangelical Church, 6820 S. Emerald avenue, celebrated its 75th anniversary during the past week. Rev. Joseph A. George has been pastor for 22 years.

Dr. F. L. Selden will close his 35 year pastorate of the Ravenswood Presbyterian Church Oct. 17. He will move to Ripon, Wis., where he will make his headquarters for lecturing, preaching missions and writing. The local church, the denomination and the community are joining in services in his honor.

Fifty-four years ago the late James L. Houghteling, of Chicago, founded and became president of the Brotherhood of St. Andrew, Episcopal laymen's organization. In 1938, his son, bearing the same name, and also of Chicago, will succeed to that office.

CHARLES T. HOLMAN.

Defends Rights Of Minorities

Mr. Lansbury Demands Free Speech, Free Voting—Micklem Speaks Out on Congregational Order

(Correspondence from England)

LONDON, Oct. 1.—Mr. Lansbury has done more than reaffirm his pacifist views as against the view of the majority in the Trades Union Congress. He has indeed reaffirmed his own belief in pacifism, which rests upon "experience and the teachings of Christ." But he raises the further question how far the majority in a party has the right to control the minds and actions of the minorities. He will proceed himself both inside Parliament and without to oppose the Labor party policy in relation to armaments. "We have not thrown off the yoke of theologians in order to allow ourselves to be strangled by majority decisions: it is impossible for men and women of principle to put their minds and speech into pawn." He further declared that there would be no "Anglican, Catholic or Methodist churches, no trades unions, Socialist, Labor, Liberal or even Conservative parties if our fathers had accepted the stupid doctrine that majorities or autocrats are always right." He declared that the labor and trades union movement was "standing on a slippery slope." It would be fatal to the party if it did not continue to allow "free speech, free discussion and free voting on matters which touch men's deepest feelings and beliefs."

* * *

Principal Micklem on the Congregational Order

The principal of Mansfield has uttered his soul on the present situation in the Congregational churches. He has done this not for scholars only but for every man; he has indeed revived the use of the pamphlet, as Karl Barth has done in Germany. Even those who do not agree with his diagnosis will admit that he writes with courage and power. He is not afraid of arousing opposition because of his candor. His pamphlet is in its very character a challenge. Mr. Micklem deals both with the drift away from the true Congregational order for the church and also with the modern nebulous tampering with the cardinal Christian doctrines. He contends that the very text upon which so much is built may be wrongly interpreted: "Where two or three are gathered in my name"—there is, he claims, *the* church, but not necessarily *a* church. For the existence of a church, there must be the fellowship which has called one of its number to the sacred office of minister, and there must be elders and deacons. A Congregational church is first of all Christian, then Protestant, and only in the third place Congregationalist. But probably the principal will be most challenged for his demand that the churches of this order must be definitely Christian in the confession of their faith. He dismisses scornfully the vague belief that a Congregational church is a society in which the members are free to believe any doctrine that appeals to them. He returns in short to the great classical days of these churches when John Owen spoke for them, or in much later times, Dale of Birmingham.

XUM

It is true that Mr. Micklem disclaims any desire to make his pamphlet an answer to Dr. Albert Peel's *Inevitable Congregationalism*. But he challenges that author again and again to define more exactly what he means; and I believe that the Congregationalists, shortly to meet at Bristol for their autumn session, will expect to hear more both from Dr. Peel and Mr. Micklem.

* * *

Churchmen Condemn Japan's Brutal Policy

Yesterday, Sunday, I spent in the city of Edinburgh. I went to church twice and on each occasion the preacher in passionate words referred to the horrors which had taken place during the week in China. In the morning Dr. James Black used these massacres in China as an illustration of the terrible things which are calling us in these days to repentance. In the evening the Rev. Roderick Davies, preaching in Morningside Congregational Church on the occasion of the harvest festival, spoke at the outset of the three things, war, pestilence and famine, and illustrated the horror of war by referring to the bombing of Chinese cities. I imagine that in almost every sermon preached last Sunday, or at least in every service of prayer, there was remembrance of Shanghai and Canton and Nanking. The British people are not divided in this matter. If the government speaks strongly to Japan, or seeks to cooperate with other nations in stopping this brutal policy, it has the complete and wholehearted support of our people.

The press has tried to discover ways and means of stopping Japan. It is pointed out in some papers how vulnerable Japan is in its economic life. It is even alleged that Japanese are not in reality behind their military and naval leaders, who have taken the bit in their teeth. But no one can tell how, if this is so, a civilian opinion can put a check to military tyranny.

* * *

Looking Forward to the New Session

Parliament reassembles on Oct. 21. The prime minister is to take a leading part in the campaign to induce people to make more use of the health services. The government has not been blind to the advances made in physical fitness, both in Germany and Italy. It is not intended to increase the physical resources of our people under any military scheme, but clearly there is a challenge to democracies to achieve without military compulsion the same beneficial results. Visitors to Germany and Italy are agreed that the new order has immensely improved the physique of youth. Can this be done here?

The government will be fairly free to concentrate its mind upon foreign affairs. Not for many years has a government been so free from anxiety about its home policy. For the most part, in dealing with coal royalties, the milk board and electricity distribution the government will not be bound to consider party tactics unduly.

At the Conservative party's meeting at Scarborough the prime minister will give an important speech and outline his policy. The suspicion that there is an imperfect sympathy between Mr. Eden and Mr. Chamberlain is probably without foundation. The prime minister quite rightly keeps in close touch with the foreign office. Clearly, he is looking out for new ways of restoring friendship with Italy. But Mr. Eden is no less anxious to end the time of tension between the two nations. Do they mean to accept the annexation of Abyssinia as an accomplished fact?

* * *

And So Forth

The Miners' Federation Executive have resolved not to apply for higher wages, but for shorter hours.

Westminster Abbey, which has been closed to the public since Jan. 5, was opened again on Sunday last. No damage has been done by the overhauling though platforms and seating for 7,700 people had to be provided. The abbey will be enriched by the organ which was played for the first time at the coronation.

EDWARD SHILLITO.

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Episcopal Leaders Plan Expansion

General Convention Called to 'Responsibility and Service'—United Thank Offering—'Drama of Missions'

(Special Correspondence)

CINCINNATI, Oct. 10.—Three years ago the triennial General Convention of the Protestant Episcopal Church met in Atlantic City. Its atmosphere was pessimistic and defeatist. A drastically reduced income was causing a curtailment of the church's program amounting almost to a rout. In desperation the bishops and deputies sought to stem what was a general retreat and initiated the Forward Movement in the hope that it would help turn the tide. Its creative impulse coincided with the return of more normal business conditions generally, and its contribution has been very great. Whatever the relative play of forces may have been, it is perfectly clear that the 52nd triennial General Convention, now meeting in Cincinnati, shares a very different atmosphere from its predecessor. From the opening service its characteristic spirit has been not that of retrenchment but of expansion, not that of self-preservation but of greater responsibility and service.

This spirit was given its first expression in the fine sermon of the Rt. Rev. Edward L. Parsons, Bishop of California, preached at the great opening service of the convention on the morning of Oct. 6. In spite of threatening skies that discouraged timid spectators, a crowd of more than 10,000 persons had filled the north wings of Nippert stadium on the campus of the University of Cincinnati when the colorful procession of 1400 persons in seven divisions—choristers, civic officials, representatives of other denominations, convention deputies, clergy and bishops—began to move out onto the field where an imposing and beautiful altar had been improvised. A special form of service was used embodying a lesson and a litany, and culminating in the singing of the Sanctus. In his sermon Bishop Parsons said: "The entire concern of the church is with God who loves." He called the preaching of the Christian gospel "the ministry of reconciliation." With moving eloquence and vivid specific illustrations he challenged the church to follow that ministry as it applied to all the individual and social relationships and aspects of human life.

Introduce Six New Bishops

On Wednesday afternoon the House of Bishops, the House of Clerical and Lay Deputies, and the Woman's Auxiliary met for the first time in their respective legislative rooms in Cincinnati's splendid Masonic temple, and settled down to the slow business of organization. The House of Bishops was called to order by the presiding bishop, the Rt. Rev. James DeWolfe Perry, and proceeded to re-elect as its secretary the Rev. Charles L. Pardee of New York. Six newly consecrated bishops were introduced for the first time: the Rt. Rev. Leopold Kroll of Liberia, the Rt. Rev. Winfred Ziegler of Wyoming, the Rt. Rev. Harry Beal of the Panama Canal Zone, the Rt. Rev. W. Appleton Lawrence of Western Massachusetts, the Rt. Rev. Douglas H. Atwill of North Dakota, and the Rt. Rev. Goodrich R. Fenner, Bishop Coadjutor of Kansas. Committees were appointed by the chair and to them were referred the various resolutions and memorials addressed to the convention.

At the same time the House of Clerical and Lay Deputies met and re-elected to the chair the Rev. Dr. Ze Barney Philipps of the Church of the Epiphany, Washington, and as secretary the Rev. Franklin J. Clark of New York. The session of the Woman's Auxiliary was formally constituted with 449 official delegates, a slight increase over the 1934 triennial. All three houses adjourned after routine business. In the evening of this first day a reception for all the delegates and visitors was held in the Cincinnati Art Museum.

United Thank Offering Brings Cheer

Thursday morning the second great service of the convention took place in the north wing of Cincinnati's famous Music hall. A room ordinarily used for prize fights, wrestling matches and skating derbies, it had been transformed into a remarkably churchly meeting-place with stately altar and beautiful gold-sprayed blue reredos. About 4,500 women gathered for an impressive and stirring corporate communion at which they presented their united thank offering, made up of infinitesimal gifts made day by day in thankfulness for the great and the little mercies of life. In the evening, in the same hall, a missionary mass meeting saw introduced the many missionaries the offering helps to support in the field, heard a striking address by Mrs. Harper Sibley of Rochester, N. Y., and learned amidst much applause that the great offering of the morning's united thank offering service totaled the gratifying sum of $861,030.92, which represented an increase of $72,000 over the offering made in 1934.

Support Ecumenical Movement

Another event of this second day of the convention was a joint session of the House of Bishops and the House of Clerical and Lay Deputies, to hear the reports of the official delegates returned from the Oxford and Edinburgh conferences. At this joint session two honored guests were first presented to the convention, the Most Reverend Derwyn Owen, Primate of Canada, and the Rt. Rev. V. S. Azariah, Bishop of Dornakal in India. The report of the Oxford Conference was presented by Bishop Stevens of Los Angeles, Bishop Oldham of Albany and Mrs. Harper Sibley; that of Edinburgh by Mr. Clifford Morehouse, editor of the *Living Church*, Dr. Howard C. Robbins of New York, and Bishop George Craig Stewart of Chicago. All the speakers cited the amazing growth in ecumenical thought since the beginnings of Lausanne 12 years ago, reported favorably on the findings of both conferences, and plead eloquently that the Episcopal Church might "risk courageously" and support the proposal for a World Council of Churches. The joint session had a curious cumulative effect and ought to do much

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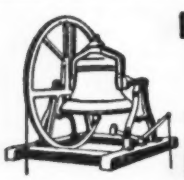

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to win the support of both houses, before which the proposal will come later.

Expansion the Keynote

The third day of the convention again saw the two houses meeting in joint session, this time to study the proposed program of the church for the coming triennium. A budget of $7,500,000 was presented for the three-year period. This evoked much discussion from the floor, the expense of home administration in particular being questioned. The feeling was frankly expressed that the time had come for expansion of the work, and the grave situation in the China field occasioned by the Japanese invasion led to a recommendation that an additional $300,000 be raised for immediate needs.

The "Drama of Missions"

Saturday evening saw the first performance of the "Drama of Missions," produced by the Diocese of Pennsylvania a fortnight ago in Philadelphia, and now reproduced in Cincinnati for the convention with a Cincinnati cast. In a series of dramatic scenes it shows the conversion and missionary activity of St. Paul, portrays the missionary work of the present church in eight mission fields, and calls on all Christians to accept the call of Christ through support of missions. Between two and three thousand invited people filled Music hall at this first performance. Two more will be held on Sunday, Oct. 10, afternoon and evening.

These first days of the convention are obviously designed for the visitors who have thronged into Cincinnati in great numbers. The services, the joint sessions, the mass meetings, and the "Drama of Missions," are intended as inspirational and teaching devices. The legislative sessions have been largely confined to preliminary organization, and it is only in the second week, when the crowds have somewhat diminished, that they get down to real business. On the calendar loom discussions of some import and interest. Chief among these will be the status and nature of the office of the presiding bishop, the report of the commission on marriage and divorce, the recommendation of adherence to the proposed World Council of Churches, the assistance of lay-readers at the communion service, the problem of clerical placement and unemployment.

C.L.I.D. Forum Meetings

Among the many "side shows" of the convention, perhaps the most discussed is the series of noonday forum meetings under the auspices of the Church League for Industrial Democracy. So far Norman Thomas, Sam Franklin of the Delta Cooperative Farm, and Lieutenant Laurence Oxley of the Federal Department of Labor, speaking on "Justice for the Negro," have filled the modest-sized Mayfair theater to overflowing. It is difficult to know whether these imposing crowds are due to genuine interest or to curiosity stirred up by the flood of publicity given to these meetings, but the speeches so far have been genuine highlights of the convention, and have done much to justify the presence of this unofficial organization for the first time under the literal roof of the General Convention.

Missionary expansion, the ecumenical challenge and social realism are notes of the opening days of this Cincinnati gathering of Episcopalians, and if the legislation here enacted can be in this spirit, this convention may well be long remembered.

WILLIAM H. MELISH.

Arabia Is Still Home of Slavery

Estimated 1,500,000 Held There—Bought and Sold in Open Market—Excavations in Istanbul

(Correspondence from the Near East)

ISTANBUL, Sept. 22.—Recent publications are showing that Arabia today remains the real home of slavery with at least 1,500,000 slaves, including a large proportion of blacks from the Sudan and Abyssinia. Although the number of slaves in China is supposed to reach two million, it is held that slavery in Arabia, to a much greater extent, bears the characteristics of the classical forms of slave trade.

Slaves are openly bought and sold, the markets for women of beauty being specially conducted and developed. A recent edict of Ibn Saoud, king of Saudi Arabia, forbids the importation of slaves by sea, and even by land, unless it is proved that the importee is already a slave. Yet this writ does not reach very far. Children born of slaves are slaves themselves, and more than one mother is faced with the tragedy of seeing her daughters sold away while her sons are not infrequently doctored to serve as eunuchs.

* * *

Valuable Excavations At Istanbul

Some time ago Prof. H. Thr. Bossert, dean of the Archaeological Institute at Istanbul, and Dr. Arch. Arif Mufit of the Turkish Museum started excavations on the top of the first of the seven Istanbul hills, that is, the hill which bears both the Aya Sophia Church and the Seraglio. Their aim was to discover the site of the old Acropolis, if possible, to unearth Greek temples, and above all, to trace vestiges of prehistoric cultures prior to the Greek and Byzantine settlements. The fragments of fine Turkish pottery which were found at a very small depth do not represent anything but refuse from the nearby imperial kitchens. Of much value, however, are the fragments of terrasigilata and especially of proto-Corinthian pottery, which have never been found before at Istanbul.

Several yards north of the basilica other excavations are disclosing the pavement of a church which is supposed to belong to the fifth or sixth century.

* * *

Marriage and Divorce In Turkey

There are fewer Turkish divorced women remarrying than there used to be, unmarried and divorced men as well as widowers now preferring to marry girls and widows. Of the latter there is a strikingly great number. Recent figures are not available, but in 1927 one out of every four married women was a widow. At present over one-half of Turkish women get married between the ages of 19 and 24, and as many as one-third do so above that age, which is a remarkable

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departure from old Islamic custom under which girls married very young. More than one out of every ten marriages ends in divorce, and two out of three divorces are due to incompatibility.

* * *

Number of Near Eastern States Increasing

Nothing reminds one so much of ancient history in the Near East as the fact that in the near future there will be no less than six separate political units in the narrow space between the southern frontier of Turkey and the eastern frontier of Egypt. There will be the Turco-Arab Sandjak of Alexandretta, the Arab states of Syria, Lebanon and Palestine, the Jewish State of Eretz Israel, and the residual British mandated territory.

* * *

Egypt Is 'Pearl Of Islam'

It is a much controverted point whether King Farouk of Egypt and Safinaz Zulficar, whom he will marry next spring, will lead the Western life to which they have been accustomed through education, or whether strict Moslem tradition will prevail. Egypt is looked upon by all neighboring Moslem states as the "Pearl of the Islam" world and any relaxation of Moslem tradition might lead to strong antagonism both from within and from without.

* * *

Word 'Suicide' Banished

A few years ago, a law was passed which prohibited the publication of any news connected with suicide. It was hoped by this means to curb the increase of suicide noticeable at that time in Turkey. Whether this measure has had any satisfactory or direct result it is difficult to tell. But cases of suicide occur and some of them cause a sensation which it is impossible to hide.

The papers are then very careful not to pronounce the word "suicide," but, on the other hand, always manage to give such an incredible version of the supposed accident that the reader is able immediately to spot it as a suicide.

E. GUERON.

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Memorial Service For Dr. Jefferson

Former Pastor of Broadway Tabernacle Praised by Leaders of Many Churches —Catholics Reply to Protest in Spain

(Correspondence from New York)

NEW YORK, Oct. 11.—Nine hundred people crowded the main floor of the Broadway Tabernacle Church yesterday for a memorial service for the late Charles Edward Jefferson, who died Sept. 12. For 32 years he had been pastor of this influential parish. Dr. Rockwell Harmon Potter, dean of the Hartford Theological Seminary, said Dr. Jefferson combined in one ministry all the specialized ministries listed by St. Paul. He was an apostle, evangelist, teacher, prophet and pastor. Dr. Henry Sloane Coffin, president of Union Theological Seminary, spoke of his gifts as a teacher. He was a frequent lecturer at Yale, Union Theological Seminary, and other universities. Dr. John H. Finley, associate editor of the *New York Times*, called Dr. Jefferson "a saint of the great White Way." Dr. Allan Knight Chalmers, the present pastor of the church, read the service and introduced the speakers.

* * *

Bishop McConnell Honored By Methodists

A living prophet is to be honored when an expected gathering of 3,000 Methodists greets Bishop Francis J. McConnell in Carnegie Hall, Oct. 25, on the occasion of the 25th anniversary of his election as bishop in the Methodist Episcopal Church. Frank A. Horne, prominent Methodist layman, president of the Merchants Refrigerating Company, and an intelligent and vigorous supporter of Bishop McConnell's social philosophy, will preside. More remarkable, the only address of the evening will be made by Bishop McConnell on "Social and Religious Changes Through Twenty-five Years." Dr. R. E. Diffendorfer is to present the bishop with two bound volumes of letters and testimonials in lieu of customary speeches.

While marking his own anniversary, Dr. McConnell preached yesterday at the one hundred and fiftieth anniversary of the founding of Woodrow Methodist Episcopal Church at Prince Bay, Staten Island, the oldest church of the denomination in the borough. The churchyard holds the grave of Henry Boehm, former pastor, and traveling companion of Bishop Asbury. Boehm preached his last sermon in his 100th year.

* * *

Catholics Reply to Protestant Protest on Spain

Mgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, has given out the apparently official reply to the letter of the 150 Protestants criticizing the recent pastoral of the Spanish hierarchy. He says that the facts of the 150 "constitute nothing more than a rehash of irresponsible charges that have long since been discredited." He expresses "grave concern that a group including many ministers of religion undertakes to defend a regime red-handed with the murder of thousands of priests of God and holy women and which destroyed thousands of churches." He points out with approval the Protestant clergymen and laymen in England who have formed

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*(THE ARCHBISHOP OF YORK
the Presiding Officer at the Edinburgh Conference, will evaluate the ecumenical movement in the Winter Number of CHRISTENDOM.)

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themselves into a committee to cooperate with the Roman Catholic Church to present a "united Christian front against the red menace to Christianity in Spain."

Meanwhile the Methodist Federation for Social Service has taken up the attack by releasing a report sent to its 2,500 members. The report declares that the strife between church and state in Russia, Mexico and Germany is due to the failure of the churches there to "identify Christian doctrine with social welfare."

* * *

Disclose Sufferings Among Mountain Poor

A picture of misery, starvation, insecurity and illness in the mountains of Tennessee, Kentucky and Virginia was drawn by social workers from those states, at a conference to encourage contributions to the Save the Children Fund. Dr. Frank Kingdon, president of the University of Newark, admitted that it was the duty of government to guarantee a decent standard of living for its citizens, but asserted that only an awakened public conscience could make this possible. Bishop McConnell told how union organization of the miners had raised standards.

* * *

Socialized Medicine Center Of Controversy

The fight for and against socialized medicine continues to flare. Dr. J. H. J. Upham, president of the American Medical Association, which lately declared for cooperation between government and private health agencies, told the American Association of School Physicians that public health doctors in school clinics are encroaching upon the field of private physicians. "For those able to pay for medical services it is manifestly unfair to the community, to the medical profession and to the people themselves to furnish such services free." In defense of school clinics the Bureau of Cooperative Medicine of the Cooperative League of the U.S.A. replied: "When hundreds of thousands of sick people do not receive needed medical care, private doctors and public officials must bury their differences."

* * *

Russian Church Holds National Convention

Ten archbishops and bishops of the Russian Orthodox Greek Catholic Church in America, whose ceremonial robes so impressed reporters at Edinburgh and now in New York, have been holding a national convention, the second in 16 years. They began with a four-hour service. Education of the clergy and the relation of the American with the Russian church were important convention topics. BRADFORD YOUNG.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Baltic Deputy

(Russian Film) (Amkino) Skillful, touching, powerful character study of distinguished scientist who is ostracized by fellow-professors but honored by the Bolshevists when he supports the 1917 Revolution. Finely acted, with propaganda subordinated to biography. Based on authentic facts.

For A: Very good. For Y: Good but mature. For C: No interest.

Charlie Chan on Broadway

(Warner Oland, Joan Marsh, Donald Woods) (Fox) Good Chan mystery, with Broadway night life and characters for background. Attempts by various persons to gain possession of an incriminating diary result in two murders, solved by Chan in his usual quiet, masterful manner.

For A: Good of kind. For Y: Good. For C: Doubtful.

Forever Yours

(Benjamin Gigli and English Cast) (Grand Nat'l) Much of poignant, human appeal in halting story about marriage of fine little heroine to adoring husband, which is threatened momentarily when wife's former sweetheart reappears. Fine music, with Gigli's glorious voice compensating for his poor acting.

For A: Pleasing. For Y: Good. For C: Beyond them.

Hideaway

(Fred Stone, Emma Dunn) (RKO) Poor comedy material but Stone gives capable characterization of lazy, ne'er-do-well father of family, living in deserted farm house used as refuge by gangsters. Their presence starts hectic complications leading to gang battle and elimination of racketeers.

For A: Mediocre. For Y: Passable. For C: No.

King Solomon's Mines

(Roland Young, John Loder, et al) (Gau-British) Mostly splendid filming of Haggard's sensational adventure. Authentic backgrounds. Some incongruities and romantic element weaken, but worth while for vigor, sweep and fine realism achieved in scenes of Zulu tribes. Tense thrill stuff for climax.

For A: Good of kind. For Y: If not too strong. For C: No.

Love Takes Flight

(Bruce Cabot, Beatrice Roberts) (Grand Nat'l) Dull, unconvincing triangle situation. Self-satisfied transport-pilot-hero and long-suffering heroine skyrocket to fame, he becoming movie star and she famous aviatrix. She wins him from rival when she undertakes daring solo flight.

For A: Hardly. For Y: Perhaps. For C: No value.

Breakfast for Two

(Barbara Stanwyck, Herbert Marshall, Eric Blore) (RKO) Dizzy, slapstick farce, built solely for laughs. There are many, but much is silly. Dazzling settings, and girl-chase-man motif with preposterous, sophisticated situations. A merry-mad rampage—hardly the kind of thing for Marshall.

For A: Amusing of kind. For Y: Amusing but mature. For C: No.

The Shadow Strikes

(Rod LaRoque) (Grand Nat'l) Feeble murder mystery of some suspense, but hero is colorless and wooden, the action is often obscure, acting poor, dialogue and characters generally pretty dull and solution hardly convincing. Plot and situations of the pulp-magazine-author variety.

For A: Hardly. For Y: Passable. For C: No.

Best Films for Adults

Stella Dallas	Wife, Doctor and Nurse
Life of Emile Zola	High, Wide, and Handsome
Dead End	The Prisoner of Zenda

Best Family Films

Riding on Air	Thin Ice
Elephant Boy	Annapolis Salute
Make a Wish	100 Men and a Girl

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NAZIS JAIL CHURCH LEADER

U-Boat Pastor Held in War on Protestants

THE HEADLINE reproduced above was the first of a series, all telling the same story—for up to this writing Martin Niemoller is still in jail for his steadfast refusal to put his political loyalty—which has never been questioned—above his duty to God.

Willett, Clark & Company announce the immediate publication of a collection of sermons by Pastor Niemoeller, preached in his church in Dahlem before a congregation which includes high military officers, officials of the government, bankers and industrialists, in which he announced and defended his "theses"—the simple affirmations that loyalty to God and his church were the first call on a Christian's conscience. The book includes the last sermon which Niemoeller preached before his arrest. It exhibits to the outside world the grounds on which the Third Reich determined to muzzle the leading voice of the Confessional Church.

This new book is entitled

HERE STAND I!

By Martin Niemoeller

(To be published October 29)

These sermons are not expressions of disloyalty to the German realm; they are not expressions of political or economic radicalism; they are not even exercises in "liberal" or new theology.

They are, on the contrary, the calmly expressed though deeply felt, simple and sincere theses of a Lutheran who is loyal to Luther's teachings only because Luther in his turn was loyal to God. Niemoeller is a loyal German citizen but he asserts that "Our nation would not be our nation but for the Reformation; but for the denominational schism, which we often perhaps feel as a burden; but for the positive Christianity of the Lutherans and the Calvinists and the Catholics. Therein lives the soul of our nation, and it would literally be of no avail to us if we were to gain the whole world and in so doing lose our soul."

But Hitler differs. The fight is on in Germany between Christianity and Nazism, and whatever the developments in the next few weeks, it cannot permanently be compromised. If you would understand this fateful issue you owe it to yourself to read *Here Stand I!* **$2.00**

P. S. Within a few weeks *Here Stand I!* will be followed by Martin Niemoeller's breath-taking autobiography *From U-Boat to Pulpit,* brought up to date by the author's friend, Henry S. Leiper. Together these two books form a splendid exhibit of physical and of spiritual bravery.

Leave your order with your local bookseller today.

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